

Maryknoll

1900-1950  
FIFTIETH JUBILEE YEAR



Maryknoll is published monthly, except in August, by the Catholic Foreign Mission Society of America, Inc., Maryknoll, New York. Subscription: \$1 a year; \$5 for six years. Second class postage is paid at Maryknoll, N. Y. The title, MARYKNOLL, was registered with the United States Patent Office, June 3, 1958.

Vol. LV, No. 7, July, 1961.





# a UNIVERSAL DIALOGUE

*W*E are the voices of mankind.

We are myriad voices,  
swelling into chorus  
two and three-quarter billion strong.  
Our names are many and yet one—  
Everyman.

We are real persons  
who work, sing,  
laugh, cry,  
beget children,  
and die.

We speak in as many languages as there are stars in the night. The skin that covers us is in various shades of  
red  
black





yellow  
white  
and brown.

We cluster in windswept valleys  
and burst forth in steaming jungles.  
We crawl through ancient slums,  
and upon deserts of sand  
that lead to the sun.

Mostly we are poor.

Every night the majority of us go to bed hungry,  
even though we have labored from the rising of the sun.  
If there is famine or flood,  
we starve.

When the snows come,  
we freeze.

We cover our bodies with all manner of things.  
And sometimes with nothing at all.

And always there is sickness.

It is hard to bury children before they have left the  
breast. And of those who grow to adulthood, few walk more  
than forty years of this life. For there are terrible  
things that afflict us: typhus, malaria, beriberi,  
sleeping sickness, leprosy.

Our gods are legion,  
and most of them we fear.  
We believe in ancestor worship  
and reincarnation.  
We consult witch doctors.  
We practice voodoo  
and black magic.

We are the voices of mankind.



MARYKNOLL

*M*Y children!

In the silence of My eternity, I have heard your cry. I am your God who loves you, who created you to be with Me as long as I am. Before the depth of My Fatherhood, color, race, age, beauty, and language fall away.

Oh, My children! You have not been forgotten by Me. I sent My only-begotten Son to dwell among you; and through His sacrifice, your salvation has been wrought for all time.

My children, you should not be left in darkness, neither understanding nor comprehending the meaning of life. Did not My Son tell all who believed in Him to reach out the hand of brotherhood to you, and to give you your share in My love? I am a God of love, and those who believe in Me can be known through their love for all that I created. Yes, My children, those who believe in Me have the duty to love

- their neighbors and those far away
- their country and the countries of others
- their friends and their enemies
- their fellow-Catholics and schismatics,

Protestants, nonbelievers and atheists  
—all social classes, especially those in need  
—those who scoff at them, those who despise them, those who persecute them  
—those who deserve love, those who do not  
—their times, their civilization, their sport, their world.



My children! Love with understanding, sympathy, esteem, service. Love with the fullness of God. By your love, protect the rights of the greatest and of the least among you.

By your love, teach every man what his rights are. If you love Me, these are the things you will believe: That every person has the right

- to know the eternal truths that I have unveiled because every person is the object of redemption through the sacrifice of My Son
- to share in My divine life, through the grace of the sacraments
- to possess freedom, respect, justice, and equality because I have created all in My image
- to walk in dignity before his fellow men
- to belong at one and the same time to a family, to a community, to a nation, to the world
- to think, speak, learn, labor, love, and worship according to his conscience, without impairing the rights or the conscience of his fellow man
- to earn an adequate and honorable livelihood for himself and his family
- to develop the talents and abilities and aspirations I have placed within him
- to bring forth children, and to feed, clothe, educate, and cherish them
- to have a decent home, proper food, sufficient clothing, and adequate leisure
- to have medical care and the opportunity to possess and enjoy good health
- to receive protection from the fears of insecurity, disability, and old age.

These rights, My children, are what I mean for you. Yea, for the least among you. You are all My own, sons of one Father, members of one family, brothers beyond blood.

*W*E are the voices of mankind,  
crying out to those of you  
who recognize our brotherhood.  
Will you not come  
and teach us,  
so that we may know  
our eternal destiny?  
Then we shall understand  
the reasons for the suffering  
that surrounds us.  
Then will our wounds be bathed,  
our children nourished,  
our prayers answered,  
our sins forgiven.

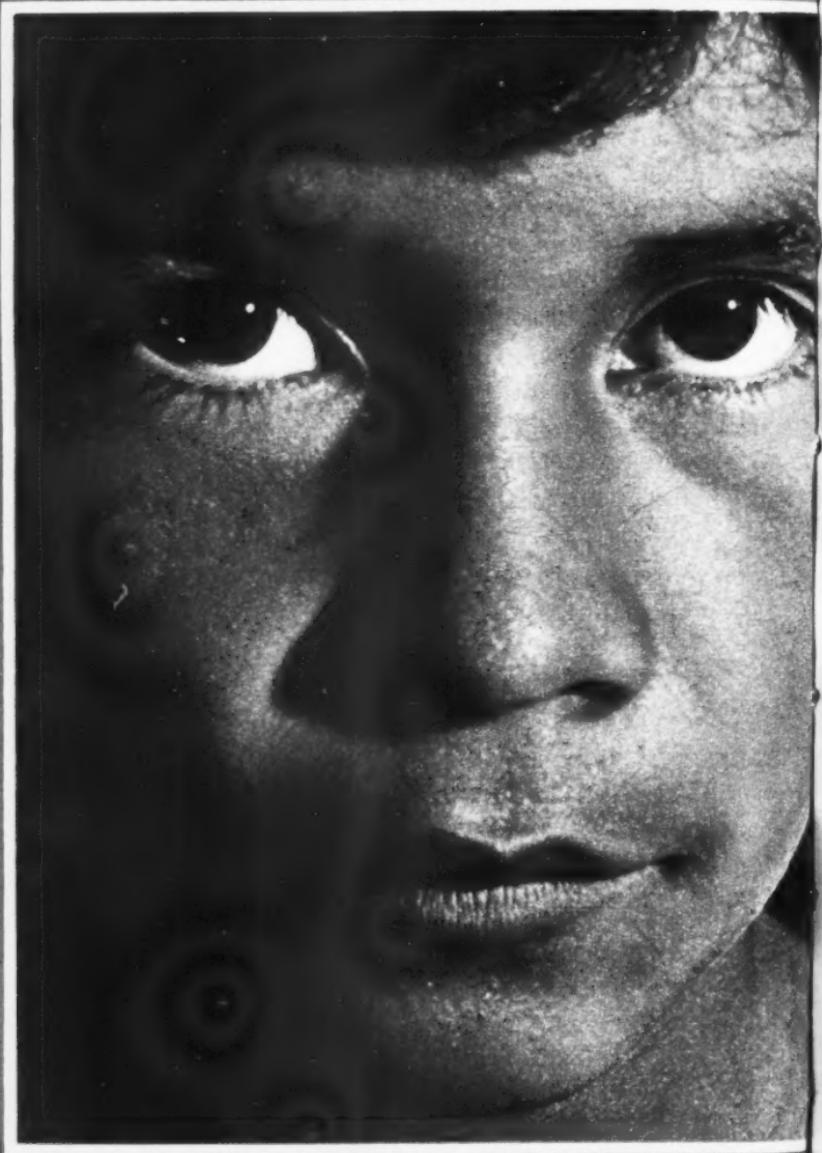


Come to us! We do want to be the children of God  
who made us,  
who loves us,  
who died for us.

Like sheaves of grain that wave full golden heads, we  
are ready! Come to us! Come wherever we are—along  
uncharted rivers, in hidden windswept valleys, upon  
wastelands of forgotten ice, in the hearts of ancient slums,  
on deserts of sand that lead to the sun.

Come! We are a harvest full ripe for the reaping.  
We are the myriad voices of mankind.

• • • • • • • • • • •



R

The

tha

WE ARE THE VOICES OF MANKIND

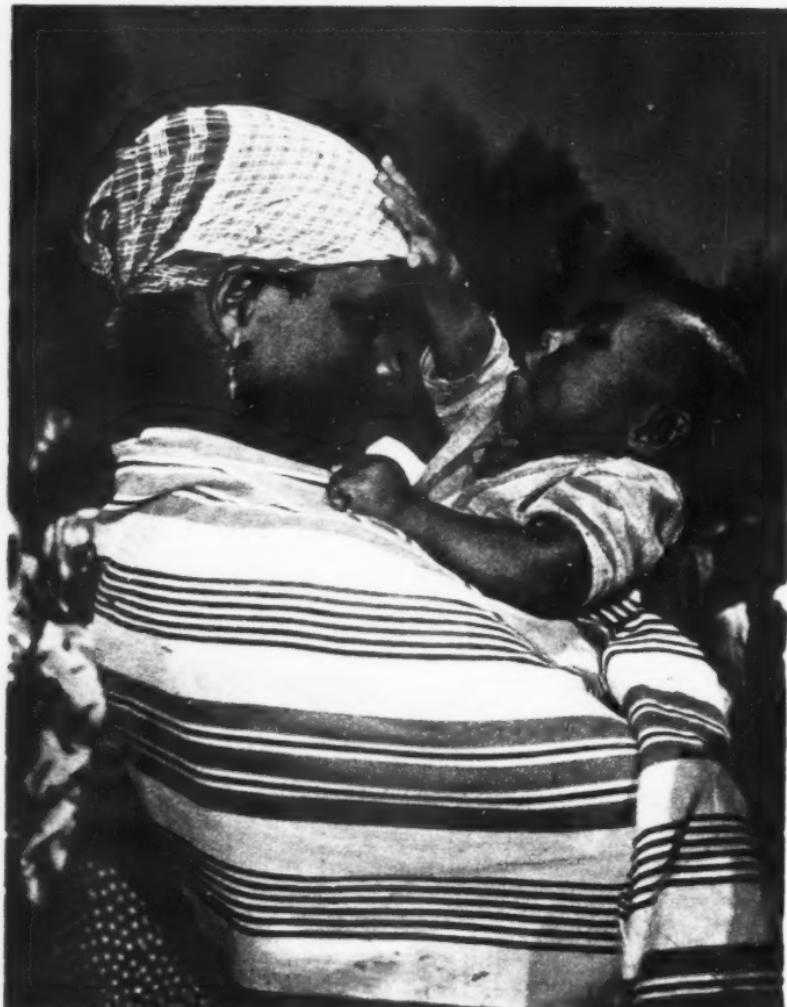
# Face of Man, Mirror of God

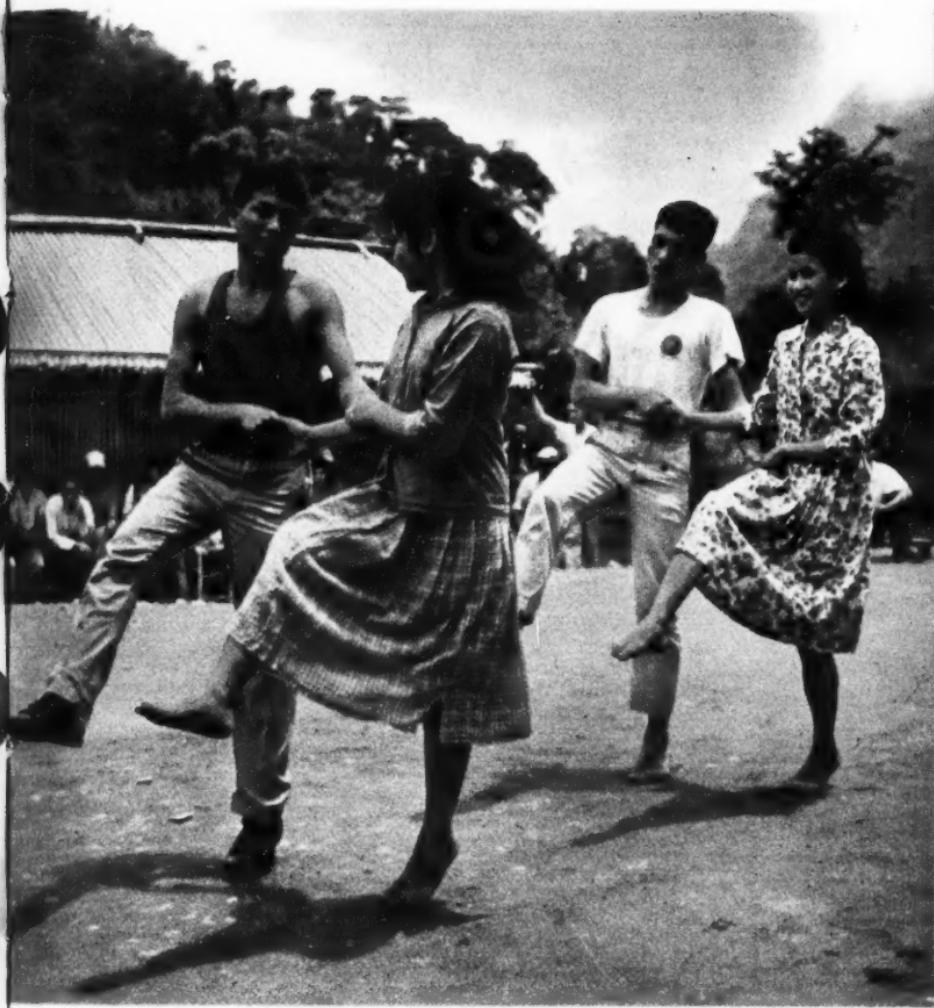
This face has been chosen from among thousands.

It is that of a young Latin American, but  
in this countenance we find all of mankind. It is a portrait  
of humanity today. This face is a  
reminder that man is made in the image and likeness of God, that  
we are all His children. It tells us  
that the human person is clothed in the spiritual dignity of God.

The sea has its pearls,  
The heaven its stars—  
But my heart, my heart,  
My heart has its love.

HEINRICH HEINE





Happy the man, and happy he alone,  
He who can call today his own;  
He who, secure within, can say,  
Tomorrow, do thy worst, for I have lived today.

JOHN DRYDEN

If any lift of mine may ease  
The burden of another,  
God give me love and care and strength  
To help my ailing brother.

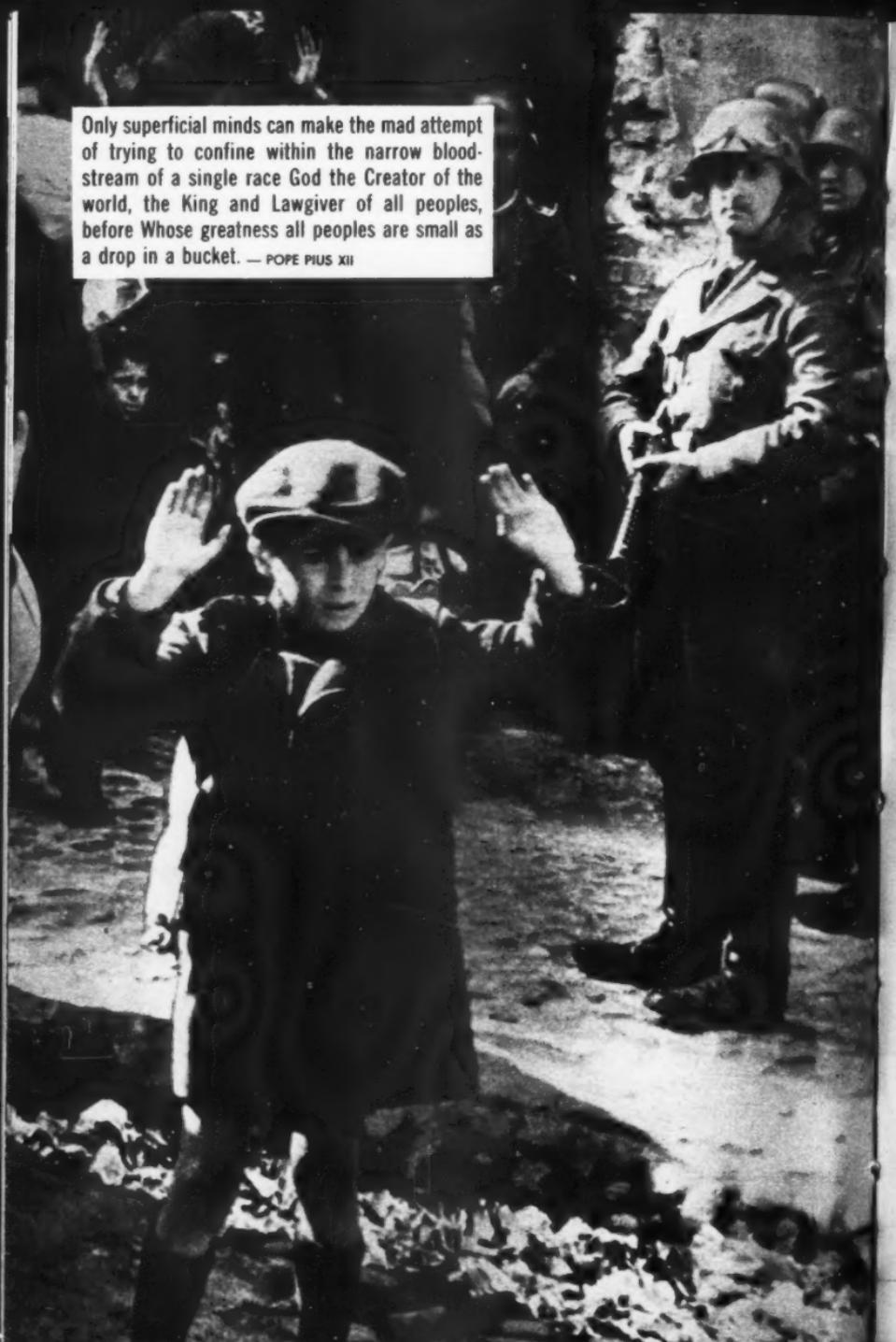




As a white candle in a holy place,  
So is the beauty of an aged face.

JOSEPH CAMPBELL

Only superficial minds can make the mad attempt of trying to confine within the narrow blood-stream of a single race God the Creator of the world, the King and Lawgiver of all peoples, before Whose greatness all peoples are small as a drop in a bucket. — POPE PIUS XII



I know you: solitary griefs,  
Desolate passions, aching hours,  
I know you: tremulous beliefs,  
Agonized hopes, and ashen flowers.

LIONEL JOHNSON



FINIS



# Maryknoll at Fifty

*Tempered by adversity, veteran missionaries are using new techniques to achieve their long-range goal.*

**A**NY individual or group working for the betterment of mankind faces powerful opposition. All human forces of evil, ignorance, and apathy are obstacles to be overcome. In the continuing struggle, few victories are won easily.

The test of a religious society is not what it might accomplish under ideal conditions, but how it weathers adversity and adapts to changing conditions. It must expect setbacks as well as successes.

During Maryknoll's half century of existence, the Society has grown stronger despite costly defeats. In three countries taken over by the Communists in recent decades—Manchuria, North Korea, and China

—Maryknoll's missions have been destroyed and the people persecuted.

With a single blow, the Communists cut Maryknoll's overseas missions in half when they expelled religious personnel from China in the early 1950's. Since so much of the Society's history had been written in South China, site of Maryknoll's pioneer and largest mission areas, this was a setback of major proportions.

It is a tribute to the spirit of the Society, and the morale of the men who compose it, that this tragedy served to accelerate Maryknoll's efforts in new fields. The expelled missionaries moved into other areas, learned new languages, and expanded

activities among refugees in Hong Kong and South Korea, among the people of Formosa, the Philippines, Japan, Latin America, and among the African tribes of Tanganyika.

The loss of China, and the threat of communism to the entire world, inspired Maryknollers to improve old mission techniques and develop new ones, to meet changing conditions. In this, their purpose is not merely to fight communism, but to help people physically and spiritually, to enable them to enjoy the freedom, respect, justice, and equality to which they are entitled, as sons of God.

In Hong Kong, for example, Maryknollers are building low-cost housing projects for refugees, and operating schools to train them in the skills they need to earn a livelihood. At a noodle factory, missionaries turn powdered milk and flour into noodles for impoverished families—a method of distribution now copied in other Asian countries to make the most efficient and effective use of CRS relief supplies.

In Japan, Maryknoll's Good Shepherd Movement utilizes all mass-communication media to reach the highly literate Japanese people with the message of Christianity.

In Peru, Maryknoll's system of training volunteer catechists has been recommended by the hierarchy as a practice to be extended to all the dioceses of Peru. There, too, Maryknollers operate credit unions, which have granted over \$1,000,000 in loans at a low rate of interest.

In the Andes region of Bolivia and Peru, Maryknollers conduct seventy

radio schools in remote mountain villages to educate Indians in religion, Spanish, agriculture, health, animal husbandry, and other subjects. The network is expanding into many new villages, thanks to a donation of 300 transistor radios from the United Nations and CARE.

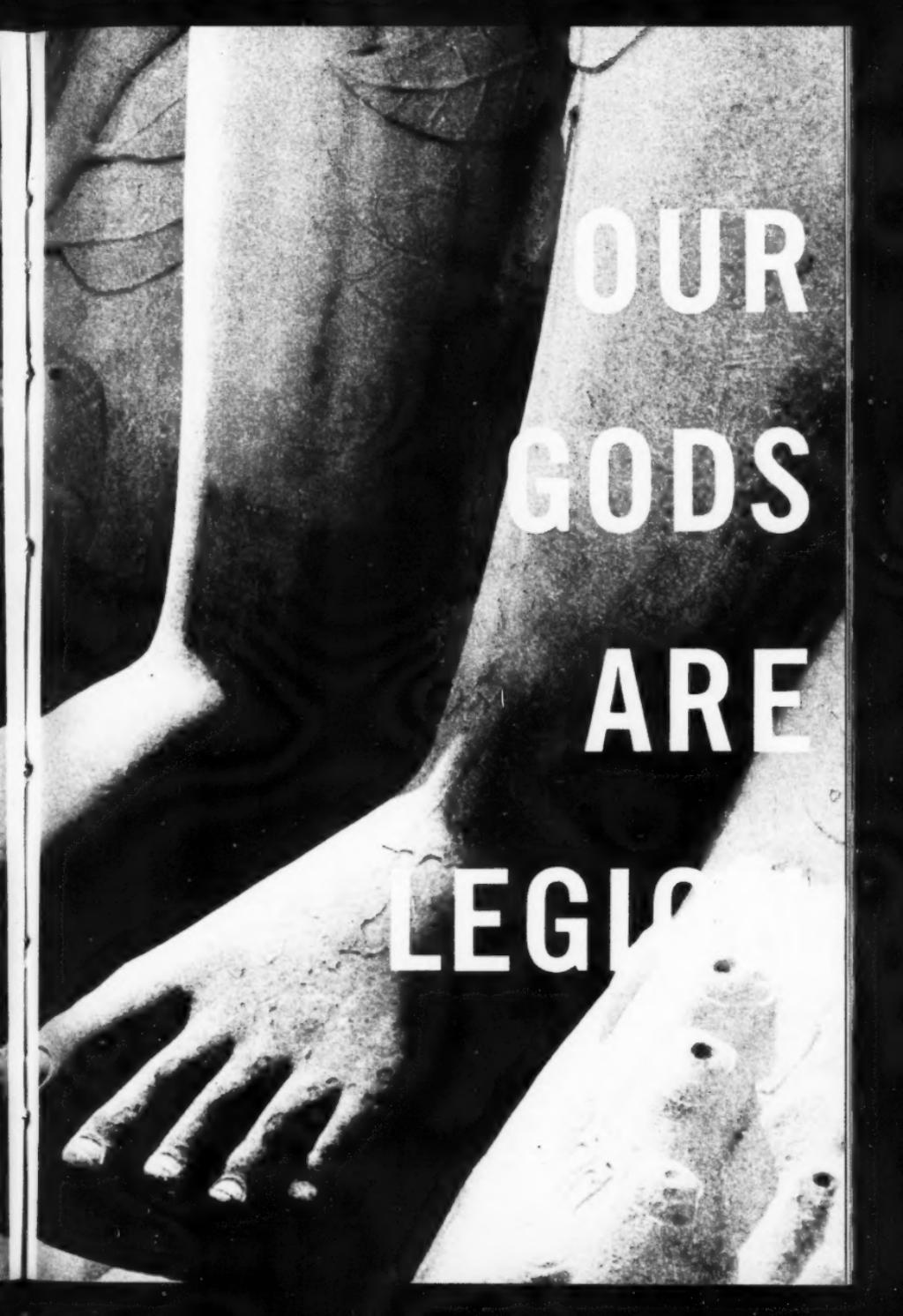
These and all other Maryknoll activities are directed towards a single, long-range goal: development of an indigenous clergy in each mission area. As more and more people recognize their right to share in divine life, they realize the need of the sacraments. As the spiritual life of families grows stronger, vocations to the religious life increase.

The process necessarily is lengthy and complex, even under ideal conditions, but the groundwork at least is being laid today. It can be seen in the 100,000 annual baptisms, and the 50,000 students now enrolled in Maryknoll mission schools, spanning kindergarten to college. From their numbers will come a nucleus of catechists, seminarians, and priests for tomorrow.

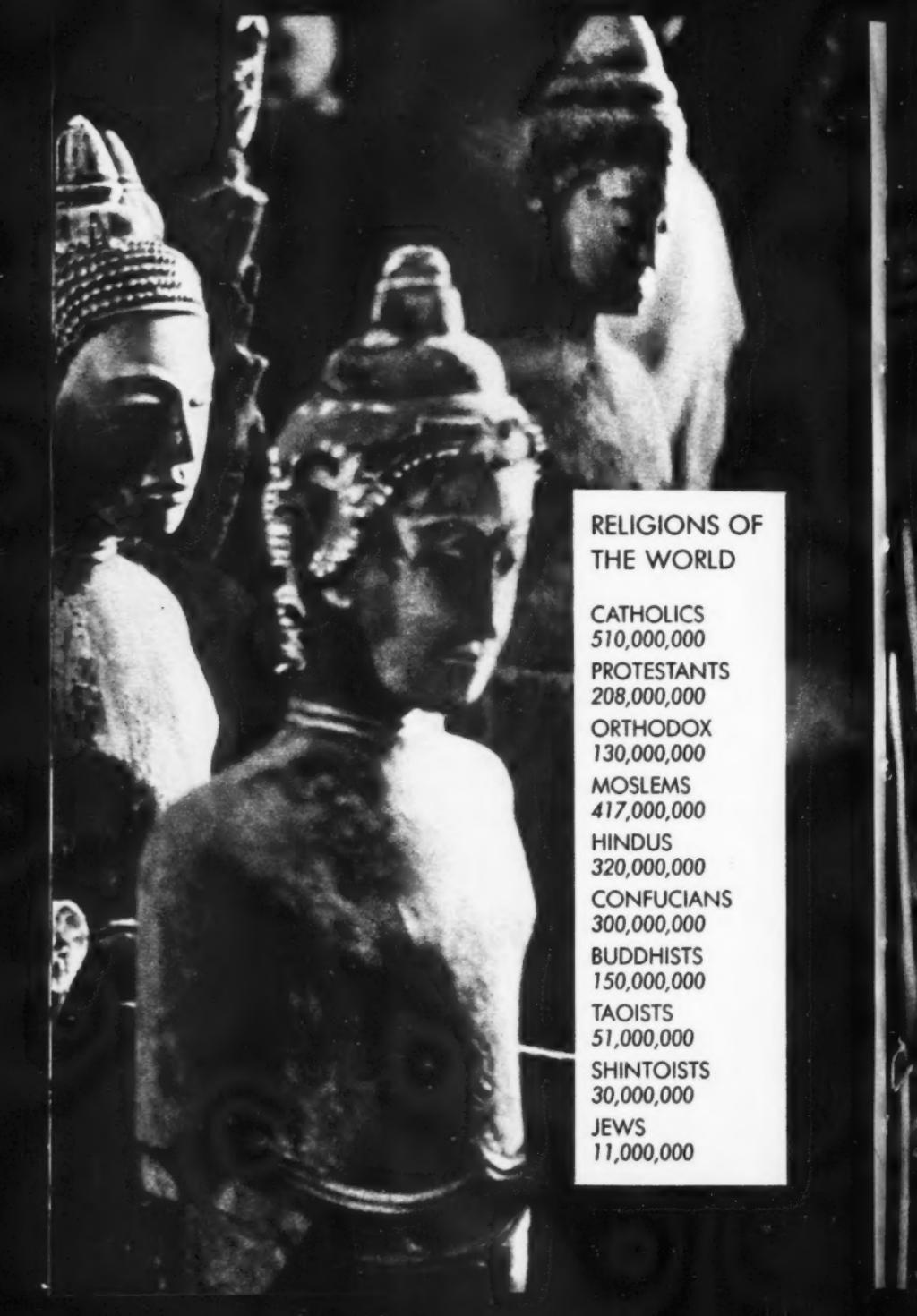
Maryknoll's Superior General, Bishop John W. Comber, calls those who carry on this work "frontier builders." He explains:

"We move into areas where the Church is not established. There we build churches and schools, instruct the catechumens, erect seminaries, and nourish vocations to the native clergy. When the area is strong and thriving, we pack up and move on to another frontier area. In a word, it is our objective to build the Church of native stone." ■■





OUR  
GODS  
ARE  
LEGIT



## RELIGIONS OF THE WORLD

### CATHOLICS

510,000,000

### PROTESTANTS

208,000,000

### ORTHODOX

130,000,000

### MOSLEMS

417,000,000

### HINDUS

320,000,000

### CONFUCIANS

300,000,000

### BUDDHISTS

150,000,000

### TAOISTS

51,000,000

### SHINTOISTS

30,000,000

### JEWS

11,000,000





"Men of Athens, I see that in every respect you are extremely religious. For as I was going about and observing objects of your worship, I found also an altar with this inscription: 'To the Unknown God.' What therefore you worship in ignorance, that I proclaim to you." —Saint Paul to the Athenians.





# The Birth of the Idea

*A brief, historic meeting  
expanded the horizons  
for the Church in America.*

Two men, separated by half a dozen States, laboring some 700 miles apart but motivated by a single purpose, met by chance in Canada. These are factors in the founding of Maryknoll. Or did the two men meet by chance? Many call it an example of God's grace, of Divine Providence at work.

A little more than half a century ago, Father Thomas Frederick Price was laboring in the home missions of his own North Carolina. Since his ordination, in 1886, his horizons had ever widened. His vision of every Tar Heel a Catholic expanded to include every person in the world. To this end he founded a magazine, *Truth*, which became one of the most

**Fathers Walsh, Price in Montreal,  
rare photograph of them together.**

MARYKNOLL

important mission voices of the Church in America.

Eventually Father Price concluded that "the foreign-mission development is the true and full end of my work." Recognizing mission work as "the very essence of Catholicity," he deplored the little being done by American Catholics.

"At present," he wrote, in 1909, "the Church in the United States is sending out almost no missionaries to foreign countries. In a few years, this is likely to be changed. We look for the Catholics of the United States to become the greatest mission force in the world, and therein lies the salvation of the Church in the United States."

The condition had not changed by September of 1910 when Father Price, at the age of 50, journeyed north to Montreal, to attend the first Eucharistic Congress held in the Western Hemisphere.

Meanwhile, half a dozen States away, Father James Anthony Walsh was, since 1903, the Boston archdiocesan director of the Society for the Propagation of the Faith. During his first year, he raised more money than any other diocese in the world.

Funds, however, were not enough. Father Walsh soon recognized the need for good reading material on missionary topics. The little available came from Europe and suffered in the translation. To spread knowledge of mission work, and to "prepare the way for a Catholic Foreign Mission Seminary in this country," Father Walsh in 1907 founded a magazine, *The Field Afar*.

His SPF work had convinced

Father Walsh that a foreign-mission society was needed, not only for the good of the Church in distant lands, but also for the good of America. Until American Catholics developed a sense of participation in apostolic work abroad, not only would their spiritual lives be incomplete, but the Church at home would suffer from lack of vocations.

These convictions of Father Walsh were well known when, at the age of 43, he traveled to the Eucharistic Congress in Montreal.

The two men, whose paths had been moving parallel, finally met each other. On the morning of September 10, 1910, before going to the outdoor Mass at Fletcher Field, Father Price heard another priest mention Father Walsh's name at breakfast.

"Father Walsh of Boston?" asked the Tar Heel missioner. "The editor of *The Field Afar*? Is he here?"

Assured that he was, and told where he was staying, Father Price immediately placed a telephone call to the Boston priest.

"I am just leaving for Fletcher Field," was the reply, "but if you can come at once, I'll wait for you."

"Don't leave," begged Father Price. "I'll be there in five minutes."

The two priests went to Mass, and afterwards discussed their mutual interest in the foreign missions. The meeting was far too short, but it did provide the stimulus for both priests to decide to enter the work actively and together. Less than a year later, with the foundation of Maryknoll, their idea became a living, growing, enduring reality.

■ ■



**LITTLE MAN, BIG DREAM**

**Sing a song of galaxies and distant stars.**

**There is a new, expanding world awaiting you:**

**a world of challenge and opportunity.**

**What will you be? Commander of a space station?**

**Rocket pilot? Explorer on Mars?**

**Or will you heed the words of Christ,  
and as a Maryknoll missioner, carry God to men?**

**The people of the world need God,  
and God needs you to be His feet and His voice.**

**No one can offer you a greater challenge.\***



Natal Zulus, once acquiescent, are now conscious of their rights.

# THE RIGHTS OF

The riches of the spirit are meant by God for all men.

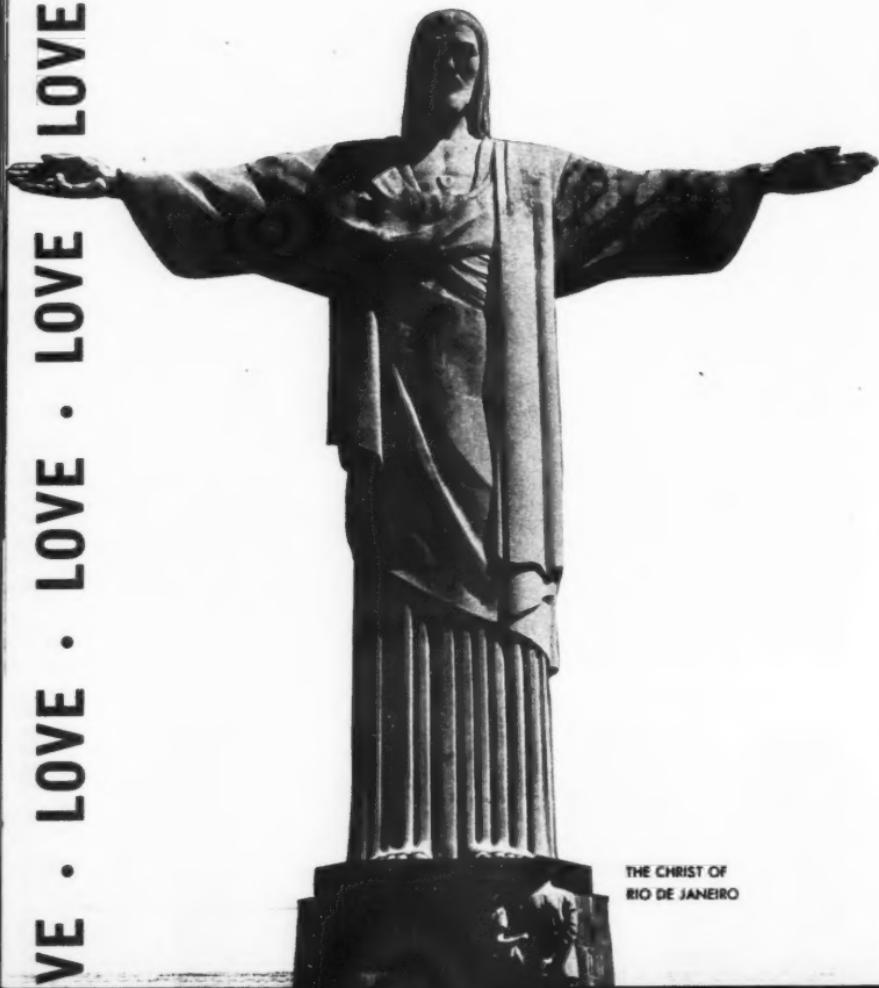


The Indians celebrate a religious fiesta in the Andes.

# MAN

LOVE • LOVE • LOVE • LOVE • LOVE • LOVE

**LOVE** is another name for God. To be  
loved is the birthright of every human being.  
"Love thy neighbor as thyself," Christ commands.  
The name of our neighbor is Everyman.



THE CHRIST OF  
RIO DE JANEIRO



NATIVITY SCENE ON TAIWAN

# TRUTH

*"You shall know the truth," says Christ,  
"and the truth shall make you free." Every man  
has the right to truth. It is the gift of God  
for all. This right includes the right to  
the Supreme Truth, which is God Himself. To know  
and love God is man's only reason for being.*

CHINESE SLAVES

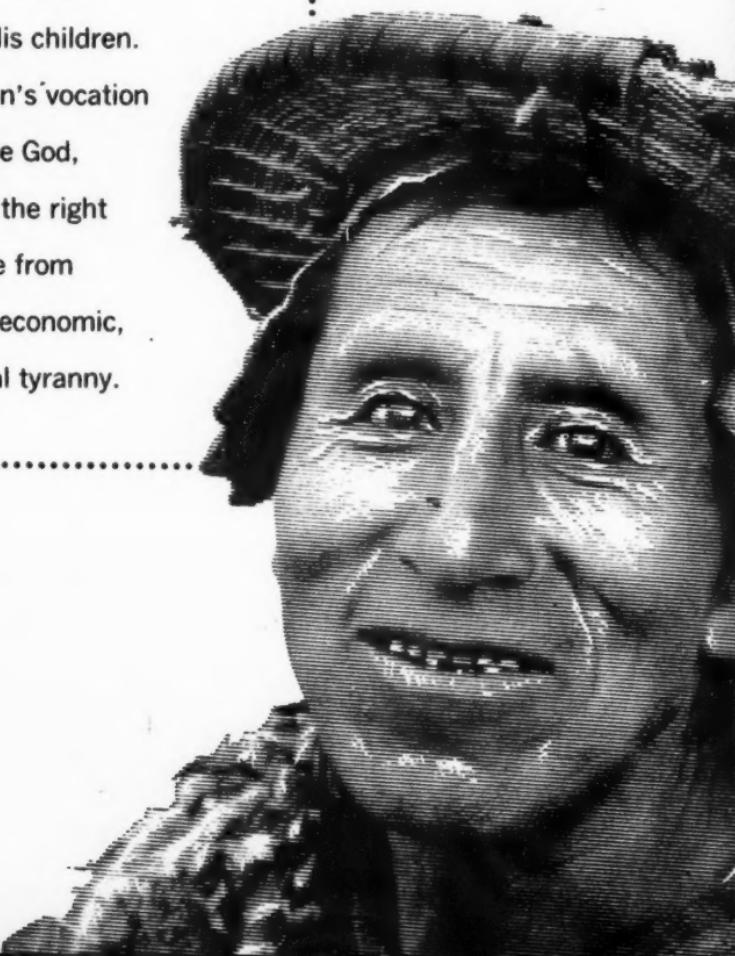


Since man is made  
in the image of God,  
he has the right  
to walk in dignity.

Since God is Father  
of all, we are all  
equally His children.

Since man's vocation  
is to serve God,  
man has the right  
to be free from  
political, economic,  
and social tyranny.

DIGNITY  
EQUALITY  
FREEDOM





# A Share in Grace

The sacrifice of Christ is universal and eternal. Through it a treasury of grace has been stored up for use of all men. Grace is the partaking of divine life, and is God's wish for every man.

# TO DEVELOP ONE'S TALENTS



A

*God gives to each man and woman  
particular talents for fulfilling his  
or her role in society. God  
expects each one to use those talents, and  
it is the right of each to develop them.*

P

C

# TO BRING FORTH CHILDREN



INCREASE  
MULTIPLY  
LOVE ONE ANOTHER

# TO BELONG TO A FAMILY



The family is the basic unit of society, and has the right to full protection of law. The natural environment of the child is in the family, and education is the primary responsibility of the child's own parents. The State is no real substitute.

W  
O  
R  
K



A  
H

E  
j  
di  
ec  
to  
he  
hi  
hi  
hi  
of  
ri  
ne  
m  
to  
ca



## A DECENT HOME



## SUFFICIENT CLOTHING

**E**veryone has the right to work in the job of his choice, to favorable conditions of work, to equal pay for equal work. Everyone has the right to earn enough to provide for the health and well-being of himself and his family, to ensure for himself and his family an existence that is worthy of human dignity. Everyone has the right to earn enough to provide for necessary food, clothing, shelter, and medical care. Everyone has the right to protection against unemployment caused through no fault of his own.

## PROPER FOOD





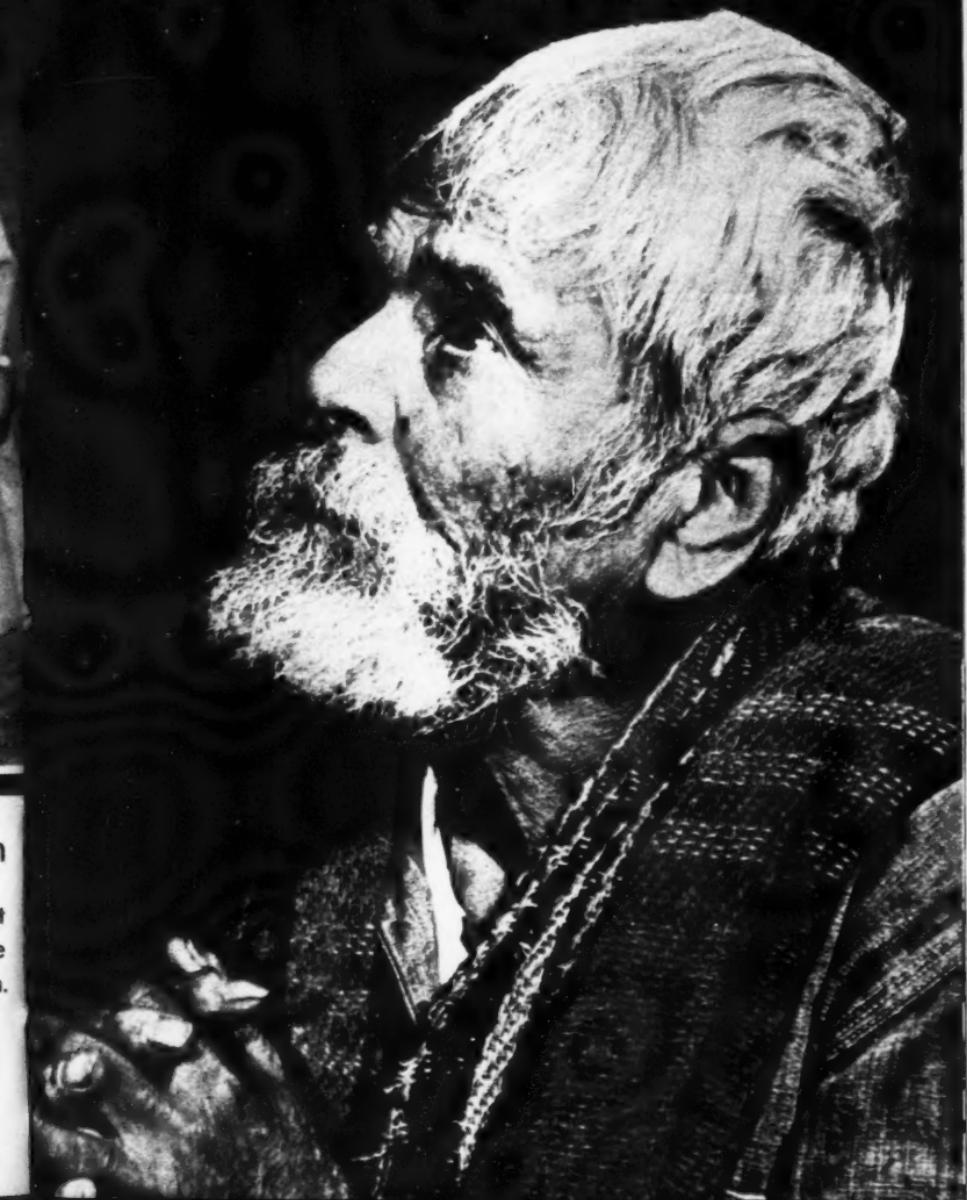
## The Right to Enjoy Good Health



Everyone has the right to sufficient medical care needed to protect health.

# SECURITY

The right to security during sickness, unemployment, old age.





# every idea needs a literature

*World-conscious Catholics must  
be nourished by printed word.*

THE one book that had, perhaps, the greatest single influence in shaping the modern world was the result of one man's prison sentence and another man's genius with words.

Marco Polo's tales of his epic tour to Cathay seemed fated to become little more than a part of Venetian naval tradition, when he became a commander after his return from China in 1296. Their destiny was determined when Polo and twenty-five of his stalwart men were overpowered by fifteen Genoese merchantmen and landed in prison.

The genius with words, a certain Rustichello of Pisa, also was in jail. This man of letters painstakingly transcribed the wonders that Marco Polo described. When the adventurous Polo left prison in 1299, he carried out of his cell the *Book of Various Experiences* that for the fu-

ture was to revamp Europe's idea of world geography and history.

Six-hundred-and-some years afterward, Father James Anthony Walsh recalled the impact of that one book upon the imagination of a whole continent. The time was 1906, and the project of the young priest-director of Boston's Society for the Propagation of the Faith was to kindle a new flame of zeal in Catholic America for the land of Marco Polo. If that flame was to glow in the hearts of young Americans, it would first need to be nourished by a literature.

Father Walsh studied a catalogue of a Catholic book company. He found titles on history and dogma, books of instruction and devotion, works of comment and controversy, and fiction for young and old readers. He did not find what he was seeking.

"I searched carefully," Father Walsh wrote that day, "through four thousand titles, and discovered on the subject of Foreign Missions—four; two of them were published more than a century ago. How can we know unless we be taught?"

The publication and promotion of books about the mission of the Church and her missionaries was initiated then and there by Father Walsh and the small group of priests who were bound together in the fond hope of someday organizing a seminary to train young Americans for the foreign missions. *A Modern Martyr* was the first book to appear. It was a translated life of the French missionary, Theophane Venard. Its purpose was to educate American Catholics in World Christianity. Dedication would follow education, the Catholic Foreign Mission Bureau



members felt, and dedication would not count the cost of sacrifice for the cause of Christ.

The trickle of English-language books about the missions eventually developed into a steady stream. Rather than a novelty now, the biography of the foreign missioner is accepted as a standard title in the list of book publishers. The study of the Universal Church is becoming more and more recognized as curricular matter for the elementary grades as well as for secondary schools.

During the first two-score-and-ten years of Maryknoll, a total of some 200 popular books—juveniles, adventure stories, mission studies—material for Catholic Action, teaching aids, devotional and catechetical manuals, have been written or published by the members of our society. The list includes a complete geography series and work books for elementary schools; a series of social-study units for junior-high schools; a monthly publication, *World Campus*, for college students; a quarterly, *World Student*, directed to overseas students studying in the United States; a *Daily Missal* themed to the universality of God's eternal destiny for men; and studies of specific world areas in which the Church has yet to lay permanent foundations.

The mission-education program, through which Maryknoll attempts to convey to all American Catholics the fullness of man's obligation to man because of his common brotherhood in Christ, begins with the pre-school formative years of a child. *Treasure Box* and *Crusade*, written by the Maryknoll Sisters, turn the youngsters' attention to the entire

created universe, and to children the world over who share a common heritage with them. Hesitant, kindergarten fingers tackle crayon to color people, places, and things from Africa, the Far East, and Latin America. First and second graders are told the full implication of their Faith, in the filmstrips and records of *The Catholic Way*. In intermediate grades, Sister Maria Giovanni's visual aids for classroom use portray the tenets of Catholic belief and their unifying influence in the family of man. Through each stage of education, the third dimension of "neighbor" is added to the opening consciousness of God and self.

Most effective in bringing to life the work of the far-off Church have been the *World Horizon Films*. Fully a dozen, up-to-date, movies transport the missioners of Africa, Korea, Taiwan, Japan, the Philippines, and Latin America into the presence of the audience, or relate the experience of the young men training for these posts. The pictures' charm lies not in showing the bizarre and exotic in strange customs and places, but in telling, simply and straightforwardly, the claim of all people on the charity of Christ.

Maryknoll Publications end where they begin: to give Catholic Americans a strong sense of belonging to a world-conscious Church. The triumph of this idea is evident in the number of sturdy young men and women who dedicate themselves to the challenge of Christ. Fittingly, the very first publication, *A Modern Martyr*, is still one of the most successful books to attract vocations to Maryknoll's missions. ■■■

# MOSTLY WE ARE POOR



**P**OVERTY is a blight on humanity. It is estimated that two out of three people go to bed hungry every night. Two out of three families have less than a hundred dollars income each year. Poverty breeds disease, ignorance, social unrest. It is the food on which communism feeds around the world. Poverty constrains the dignity of mankind.



*It is easy enough to tell the poor  
to accept their poverty as God's will.  
But if you want them to believe you,  
try to share some of their poverty—  
and see if you can accept it as God's will yourself!*

THOMAS MERTON



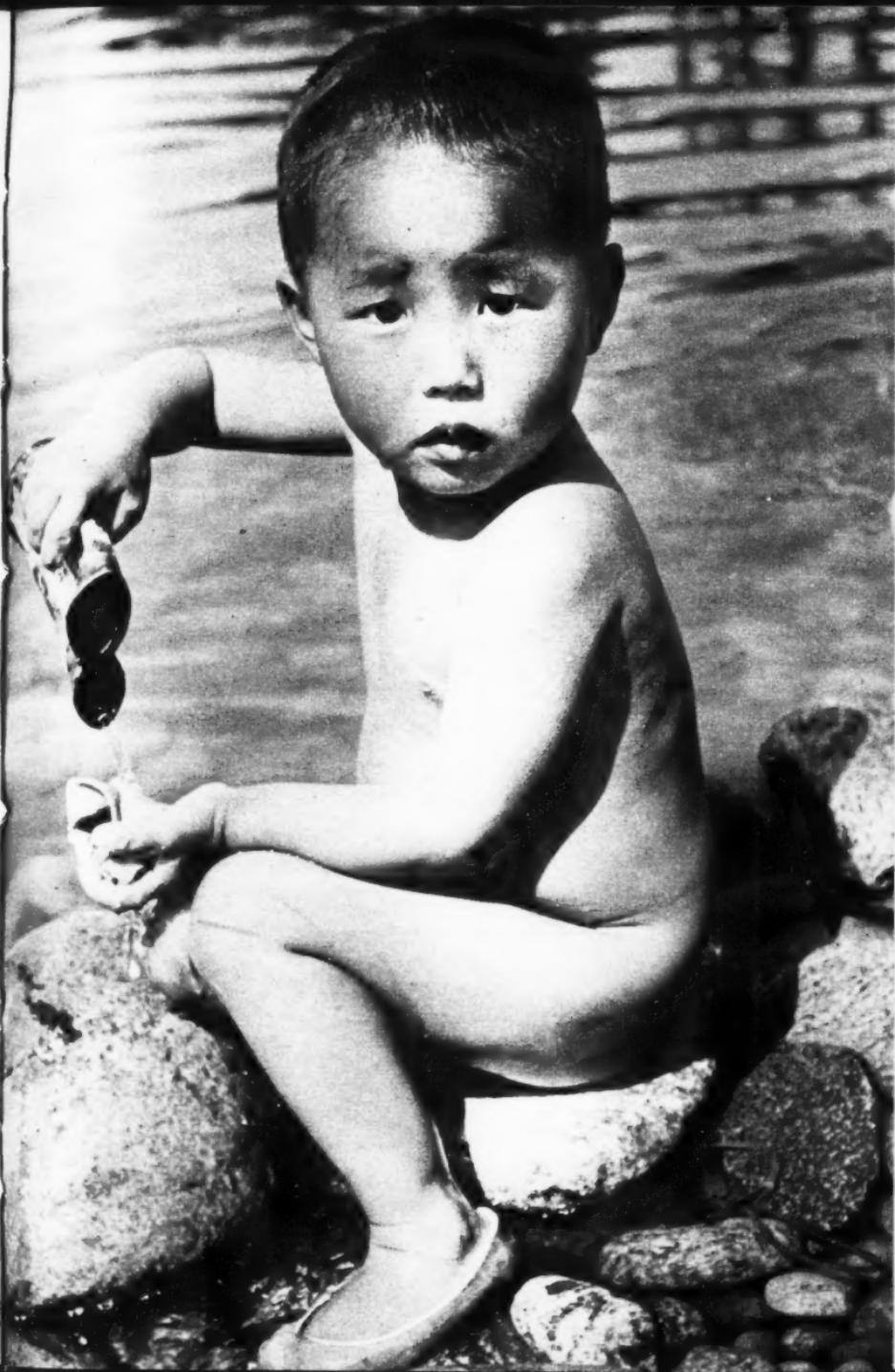


*The child  
was diseased  
at birth,  
stricken with  
a hereditary ill  
that only  
the most vital men  
are able to shake off.  
I mean poverty—  
the most deadly  
and prevalent  
of all diseases.*

EUGENE O'NEILL

OF MANKIND

WE ARE THE VOICES





*For he that turns the poor away may turn away unfed*

*The very Son of God Himself as He begs for bread.*

KATHERINE HINKSON





# Bishop James E. Walsh's C

THE task of a missioner is to go to the place where he is not wanted, to sell a pearl whose value, although of great price, is not recognized, to people who are determined not to accept it, even as a gift.

To do this he must so conform to the place as to make himself, first tolerated, then respected, finally esteemed; and yet his conformity must not be total.

He must absorb a new and fascinating civilization while eschewing its philosophy; he must adopt new viewpoints while retaining old ones; he must learn and wield a new language while clothing in it, not its own shopworn tags, but his own vigorous foreign thoughts. He must absorb not only the language itself, but what lies behind the language: the mentality that made it and is at once expressed and revealed, and even at

times disguised, by it. He must know and adopt many customs that are quite strange to him; some others he must know without adopting.

There is no gentle settling into the pleasant groove of old age for him; his surroundings fail to recognize and allow for that natural process. Nobody knows that he must have his morning coffee before being corralled by importunate visitors, and nobody cares. Nobody is aware that his afternoon siesta is supposed to partake of the nature of a religious rite, as he is made to realize when he opens his eyes in the middle of it to find genial faces peering at him through the mosquito net.

In a thousand and one ways, he is denied the privilege of growing old. He must live as well as die with his boots on. It is true that his teeth fall out, and his hair grows gray; he may

# A DESCRIPTION OF A MISSIONER

## Classic on the Vocation

look old, and even feel old; but in all the essentials that make the man, he is condemned to eternal youth.

Of all the mistakes that were ever phrased the most complete is the sentence: "Join the missions and see the world." After his first long jaunt across the globe, the missioner probably sees less of the world than anybody else in it. He remains always a traveler, of course, but not with the seven-league boots of his imagination. His travel is rather intensive, being indeed constant, but nevertheless confined within the exceedingly small ambit of his mission. Now the deck chair is replaced by a pony or shank's mare, and his trips are punctuated, not by fascinating sorties into exotic ports, but by wandering from one farming village to another exactly like it. His life is quite variegated, but it is also extremely circum-

scribed; he has chosen, not to see the world, but rather to let the world go by.

When all is said, the serious and multiple demands inherent in the calling of a missioner unite to make a pretty problem for a weak mortal. The demands face him. How will he face them? He often thinks that these are simply the many things in which we all offend. He often recalls that a just man falls seven times a day. He often pleads that he never professed to be a saint when he set out to be a missioner. He often wonders if there is not some way, any way, out of the impasse, other than that steep and dread road that leads eventually to Thabor, indeed, but via Calvary.

Who expects us to be perfect? Surely not God, who knows our weakness. Yet this is not so sure, and precisely because we are weak; but

any semblance of a reason is good enough to win this argument. Not ourselves: we can answer for that. And not even our Catholic people, who cherish a high ideal of the priesthood, indeed, yet realize cheerfully withal that the priest is a man and not an angel, and are quite prepared to accord him full marks if he is up to the standard in the main, in spite of, and even sometimes because of, an occasional human foible. The missioner, however, is not yet out of the woods. He has still another factor to deal with, and one that he will not circumvent so easily. It is his pagans.

What his vocation and his ego and his people do not demand, his pagans will. He is striving to impress a multitude of total outsiders who have no special predilection for either him in particular or religion in general. To stir this audience, something arresting must be devised. It is almost an axiom that the less religion men have, the more they demand in others. Pagans are always pharisees; possibly because pharisees are really pagans. For this reason among others, the missioner's greatest asset is his reputation. He must pass for a holy man, or be passed by as an average man. How does his reputation go about its work?

In an average mission, he is one man sent to a half million people scattered over an area fifty miles square. He does not and cannot see them all; but they can and do see him. Being a lone foreigner, he is a marked man. Some judgment is going to be passed on him. If the few who actually meet him in the ordinary course are impressed by his courtesy,

patience, kindness, helpfulness, and charity, the news is going to be passed along to the uncles and the cousins and the aunts. If he is consistently so, the repeated good impression will gain momentum as it goes, and it will spread farther and farther like a snowball rolling down hill, until it has reached isolated hamlets and odd corners.

It is when he has acquired a good name, that the stage is set for his work among pagans. Pagans do not flock to him for no reason. They do most of their flocking when they need some sort of help. Fortunately this is with them a fairly chronic condition; but even then they will flock only to somebody whom they have reason to look upon as a possible source of assistance. In these circumstances the missioner is often one of their first considerations; and naturally the die is cast for or against him, on the strength of the impression that has got abroad concerning his person and his attitude. His reputation is thus the real missionary, and fortunate is he who is able to obtain and maintain a good one. Imitating a saint, or even being one, is scarcely too great a price to pay for it.

In order to prove letter-perfect in all the little and big exigencies of his exacting days, he would need primarily a most extraordinary mental equipment and orientation. To every passing trouble, he would have to bring the remembrance that it is passing and the conviction that it is not trouble. He would have to view things always in the perspective of eternity, wherein they all look so very small. He would want the judg-

ment of Solomon and Daniel combined, in order to restrict to every event only its own little significance, and no more. He would need horizons bounded, not by today, but by infinity. As he cannot see results, he would have to content himself with causes; as he cannot make headlines, he would have to realize that the headlines he reads today were really made centuries ago, and were made by the men who, like himself, were content to let the world go by in order to perform the world's most important work, and thus to plant in obscurity the hidden seeds that are now in flower for good or ill. He would have to gaze steadily at the things unseen; he would have to look at the cross and see the crown; in a word, he would have to carry a universe in his head all the time.

Is this a rare man? Is it a man at all? An Augustine or a Bossuet might attempt it, although they would be the very last men to do so without first bargaining for the grace of God in countless measure. It is a description of a man who is not only endowed with the universal mind of a philosopher of the first water, but is also a natural saint as well, if there is such a being. And yet, notwithstanding all that, it is likewise nothing more than the description of the person who would manage to be a good missioner by any sort of natural means.

Is it possible, then, for a man to be a good missioner without at the same time being a saint? The answer is that it would take an exceedingly clever man; so clever, indeed, that he probably does not exist. And if such a man could be found, it would cost

him far more time and effort and study and care to maneuver successfully through this maze, than it would require to perform the same work through the automatic means of becoming a saint. He would be taking ten times as much trouble to attain the same result. Sanctity is therefore the easiest way, because it is the straightest road.

Being the easiest way, it is for most of us the only way, since the average man is not looking for hard and unusual ways to perform this or any other stint. In fact, when the average man once wakes up to the startling fact that he has been chosen through some mystery of Divine Providence to walk in the giant footsteps of Paul and Xavier, he thereupon begins to look about him in desperation for the easiest way, or indeed for any old way, that will enable him to cope with the colossal task.

He lacks abysmally the brains and the character needed for his job of work; and unless he is simply to make a fantastic fiasco of the whole business, he is forced to seek and find the one adequate means open to him. It is his only hope. When God fashioned him into the weak and stupid creature he is, and then sent him out as a child to do a man's work, He thereby sentenced him to sanctity. And so, instead of trying to imitate the saint, it would be better for him to concentrate on the less-complex process of being one. For him, it is at once the easiest and the only way. And incidentally, it is doubtless the reason why missioners abound, while the good missioner is almost as rare as the saint whose vocation his so closely resembles. ■■

# How Maryknoll Shows God's Love



In  
Se

M

IN

Y  
alr  
th  
no  
th  
fo

pa  
th  
si  
di



In a formerly priestless Andean parish, Father William Moeschler, of Stevens Point, Wisconsin, restores a child to the life of God's grace.

## MARYKNOLLERS GO TO THE WORLD TO GIVE MEN A SHARE IN GOD'S DIVINE LIFE BY ESTABLISHING THE CHURCH

YUNGKONG, CHINA, and Santa Ana, El Salvador, are half a world and almost fifty years apart. In order they represent Maryknoll's first and now newest missions. In between, there is a long, long line of parishes, founded and revitalized.

The years have seen Maryknoll parishes divide and subdivide, and then divide again. What were once single mission stations are now entire dioceses. This is growth.

*"The object of missionary activity is to bring the light of the Gospel to new races and to form new Christians."*

—PIUS XII

*"There is no other solution for humanity but to build the world anew in the Spirit of Christ. He alone, in truth, is the Saviour of the individual, the family, society as a whole."*—PIUS XII

## MARYKNOLLERS GO TO TELL MEN THAT, BECAUSE OF GOD'S LOVE, THEY ARE REDEEMED BY CHRIST

THE "good news of great joy," which the angel proclaimed to shepherds on a bleak Bethlehem hillside on the first Christmas, was destined for all men, everywhere. One of the last acts of Jesus on earth was to command His followers to take this gos-

pel to all the peoples of the world.

The wonderful story of God's love for man, personified in Christ, is the good news that Maryknollers are carrying to the world. The story is repeated in African jungles, Andean mountaintops, in Oriental streets—anywhere men will listen. Lonely crosses, far from home; mark the graves of Maryknollers who gave their all to tell forgotten men and women about God's revealed love.



Pygmy children in an African jungle hear from Father Richard Quinn, of New Jersey, the story of a Child who came from heaven to redeem them.



The renewal of Calvary is celebrated by Monsignor Edward Fedders, of Kentucky, in Peruvian church built by Spaniards, near Lake Titicaca.  
50TH ANNIVERSARY



Philadelphia's Father Patrick Donnelly knows how to reach Grandma.



In Japan, Chicago's Father Anthony Karlovecius examines new pamphlets.

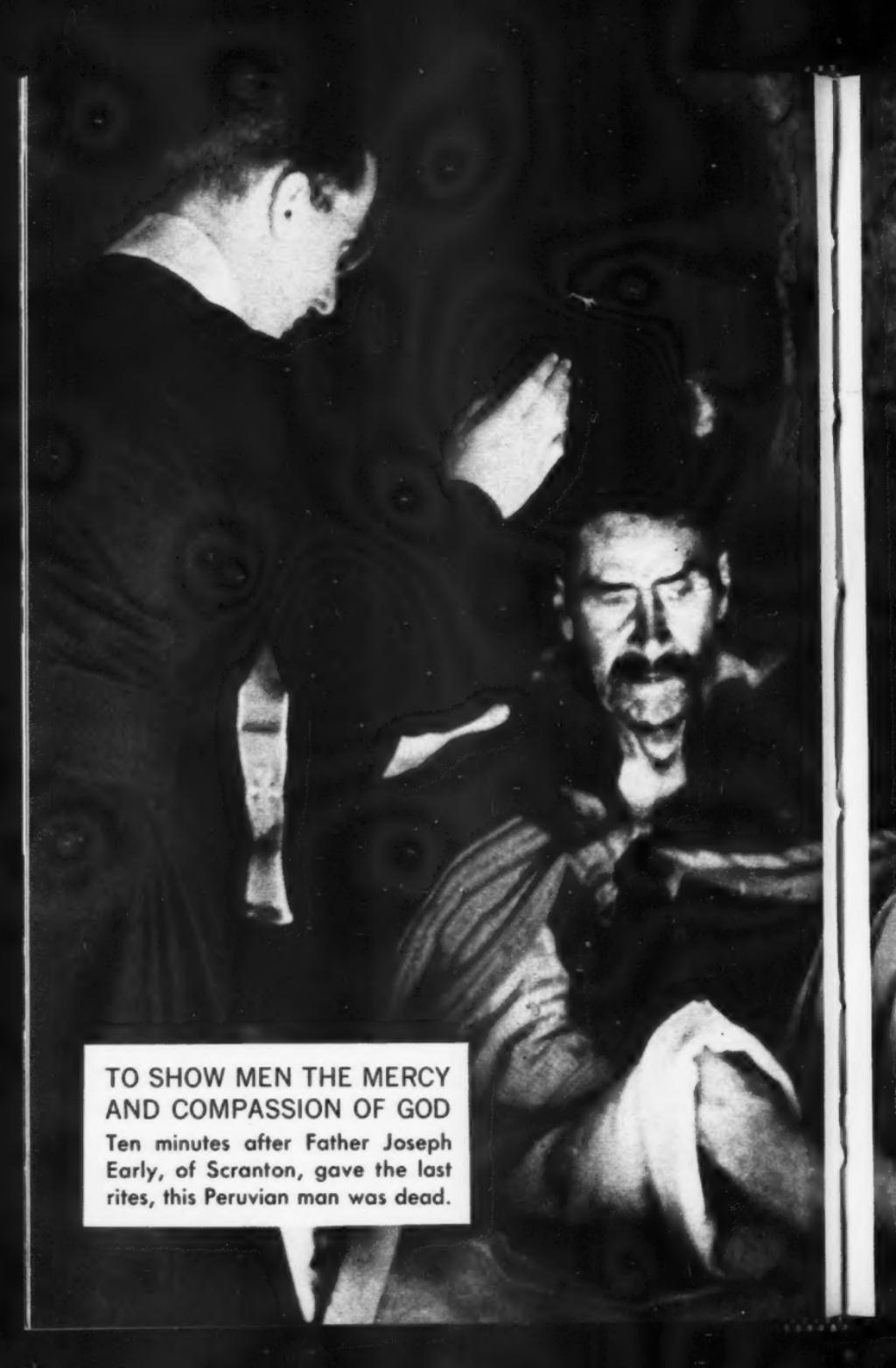
TO SHOW THE WAY TO DIGNITY,  
RESPECT, JUSTICE, FREEDOM

**B**ECAUSE men are made in the image of God, they possess a great inherent dignity. Maryknollers teach men their true worth and show them that, because of their worth, they are entitled to respect, justice, and freedom.

The many leaders of newly emerging countries, whom Maryknoll helped form, are one proof of success. But the real success is in the ordinary people, who have been taught to walk as children of God.

Taiwanese workmen—  
picture of dignity





**TO SHOW MEN THE MERCY  
AND COMPASSION OF GOD**

Ten minutes after Father Joseph Early, of Scranton, gave the last rites, this Peruvian man was dead.







Wedding in Peru is witnessed by California's Father James Connell.

THE FAMILY is the cornerstone of society. A nation is only as strong as its families; the Church is only as strong as its families. One of the basic aims of Maryknollers, in the past fifty years, has been to solidify family life. This has been done in many ways.

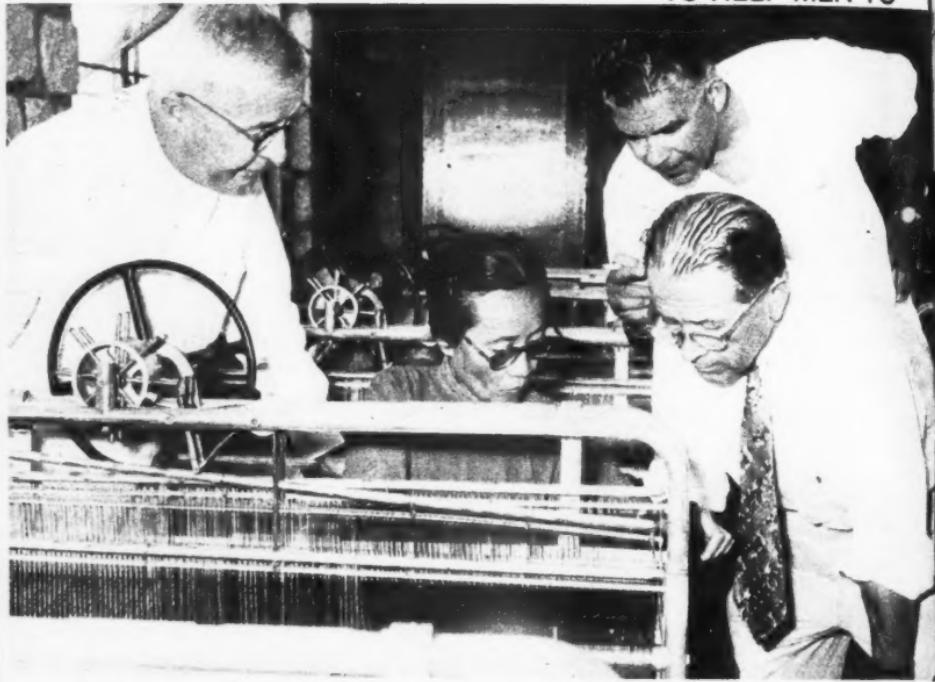
Housing, credit unions, employment, health services, and education

are some of the methods used. In Christian areas long without priests, the sacrament of Christian marriage has been brought to the waiting people.

Another important contribution by Maryknollers is the giving of Christian teaching on the role of women in society. This raises women far above mere chattels.

TO STRENGTHEN THE FAMILY, MODEL OF GOD'S LOVE

TO HELP MEN TO



Refugees in Hong Kong found a new way of life when Father Arthur F. Dempsey, of Peekskill, N. Y., opened a weaving school and cooperative.



*"In mission territories, the Church takes the most generous measures to encourage social-welfare projects, to support welfare work for the poor."*

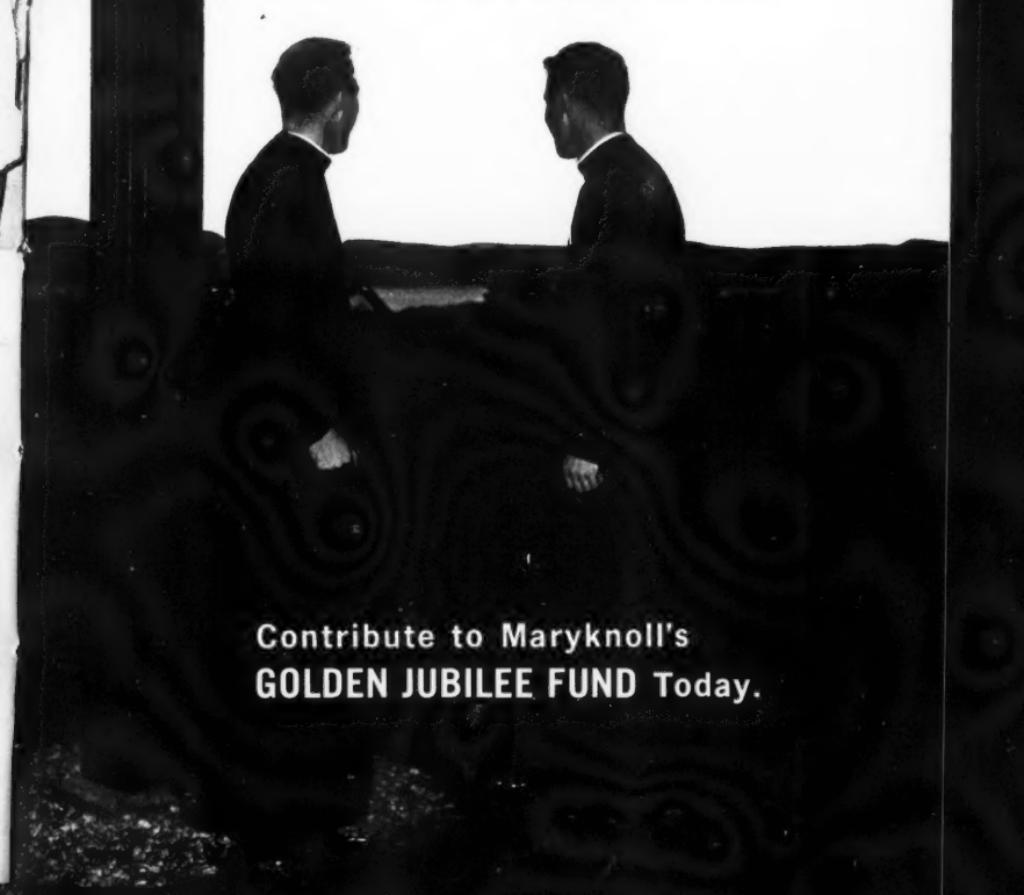
—JOHN XXIII

Ohio's Father William Coleman lends a hand to laborer in Chile.

# Take Part in Maryknoll's **GOLDEN JUBILEE FUND**



*If you will help, Maryknoll  
can now begin another fifty  
years of service to God,  
carrying His Word and your  
love to the sick and the  
lonely throughout the world.*



**Contribute to Maryknoll's  
GOLDEN JUBILEE FUND Today.**

# Your Little Gift of Love Will Light the World

you are needed. God needs you. The poor, the sick, the lonely and hungry in the darkest corners of the world need you desperately. They need your smile, your kindly hand held out to help, your love and understanding.

You yourself cannot go out to the new Africa, to Formosa, Korea and Hong Kong, to El Salvador, Bolivia and Peru. You have your duties here at home. But it was Christ's will that you love your neighbor as yourself, and that you go out into the world and teach all men the Love that is God.

Fifty years ago, the Maryknoll Fathers were established

to do this work for you. For God and for you, they are today in far off lands where your help is needed most; tending the sick, feeding the hungry, teaching the children, and bringing untold thousands to God and the Church.

They can carry this work forward in the years ahead only if you give them your help; only if you support them financially.

Every dollar you can give to Maryknoll's GOLDEN JUBILEE FUND will light a candle of love and understanding in a despairing world.

God bless you for your kindness!



# Send Your Gift TODAY to Maryknoll's **GOLDEN JUBILEE FUND**

IN THIS special jubilee issue of MARYKNOLL you will find the story of the hopes, needs and suffering of God's lonely and forgotten people. You can also read how Maryknoll has been doing your work of compassion among them for the past fifty years.

Maryknoll can do nothing without you. We would not be able to go to far away lands and perform God's work in your behalf if you did not help. You are essential to this great humane undertaking. It depends entirely on what you give.

Please tear off the Gift Form below and return it to us with your contribution to Maryknoll's **GOLDEN JUBILEE FUND**.

TEAR OFF THIS GIFT FORM AND RETURN WITH YOUR GIFT.

**The Maryknoll Fathers, Maryknoll, N. Y.**

**Dear Fathers:**

I enclose herewith my contribution of \$ .....  
as my special gift to Maryknoll's **GOLDEN JUBILEE FUND**. I want  
to share in carrying on God's work throughout the world.

**My Name** .....

**My Address** .....

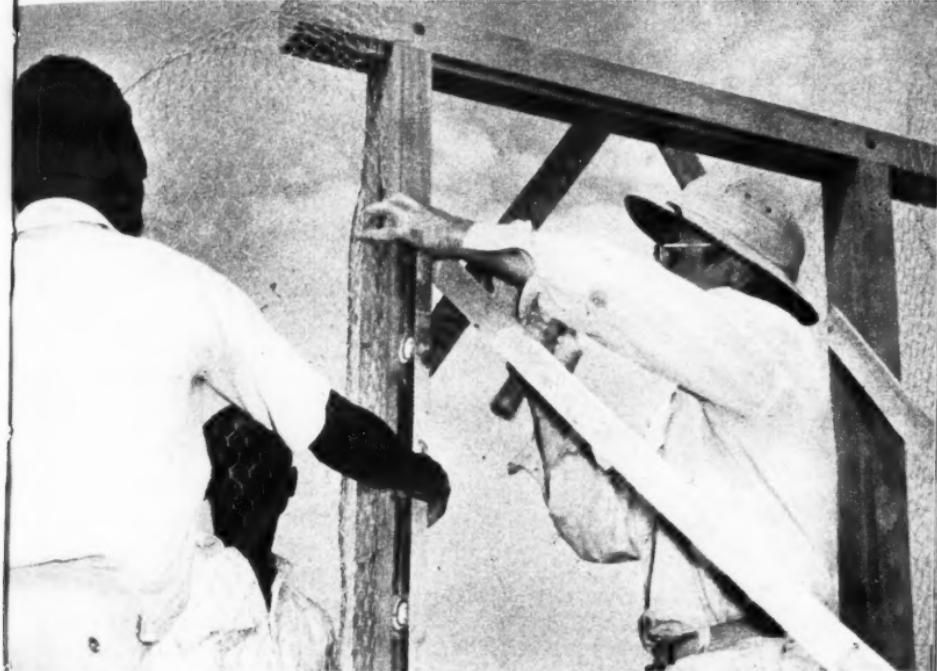
**City** ..... **Zone** ..... **State** .....

# Your Gift Will Provide Many Needs Like These:

Large Chapel	\$10,000
Convent Furnishings	2,000
Classrooms	1,800 each
Small Chapels	1,500 each
Training a Missioner 1 year	750
Sending a Missioner	500
Furnishings for Chapel	350
Movie Projectors	350 each
Altars	300 each
Tabernacles	250 each
Confessional	200
Support Native Seminarian 1 year	200
Stations of the Cross	150
Church Pulpit	125
Medicine for Tuberculosis Patient 1 year	120
Altar Wine for 1 year	60
Candles for Altar 1 year	50
Mass Hosts for 1 year	50
Social Worker Support 1 month	50
Set of Mass Vestments	35
Support of Missioner 1 month	30
Catechist Salary 1 month	30
Albs	25
Food for Refugee 1 month	10
Support of Orphan 1 month	10

It is not the size of your gift  
that counts  
but the love that goes  
with it.

## ADEQUATE LIVELIHOOD



Africans receiving training in building construction from Michigan's Brother Fidelis Deichelbohrer. Once taught, they are skilled workers.

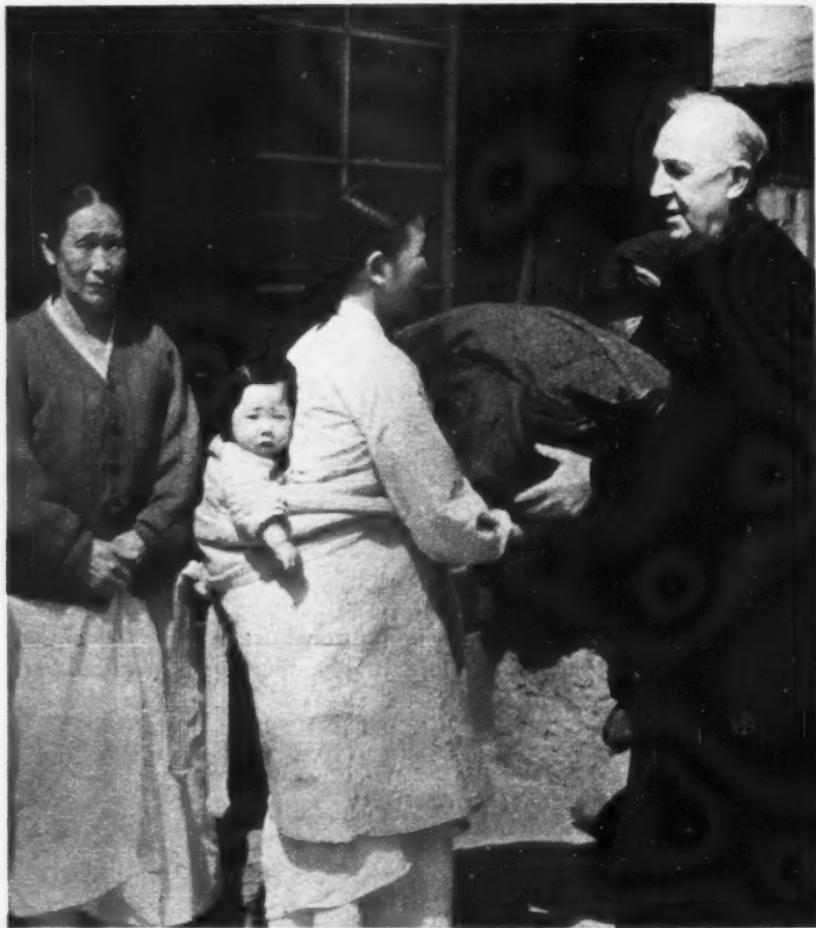
THE LIST of social works instituted and developed by Maryknollers to help their people to a better livelihood is a long one. It includes agricultural and technical training schools, cooperative industries, credit unions, on-job training, and advanced education.

Maryknollers dedicate themselves to both the spiritual and physical well-being of the people among whom they work. Every possible means are used to aid their people to earn a better livelihood.

Boy at training school in Bolivian jungle carves out a model boat.



MARYKNOLLERS GO TO HELP PEOPLE TO GET DECENT HOMES, PROPER FOOD, AND SUFFICIENT CLOTHING



New England helps a Korean refugee, through Father Joseph W. Connors.

*"No one today, in a world where distance no longer counts, can give the excuse that the needs of his faraway brother are not known to him."*

—JOHN XXIII



Thousands of low-cost housing units, each under two hundred dollars, have been built for Hong Kong refugees. Father Paul Duchesne, of New York, interviews a family that will receive a house without charge.



*"The missioner's appointed task is to promote ever more rapidly the Kingdom of the Divine Redeemer, in district after district, until the last man in the most remote corner of the earth has been reached."*

—PIUS XII





Face of suffering: Indiana's Father Robert Greene after a Red prison.

*"The missioner will bravely face all hardships and difficulties, work, insults, poverty, hunger, and even death, however cruel."*

—BENEDICT XV





The old Toledo rite of marriage is preserved in the Andes; New York's Father Robert Kearns officiates. Below, Massachusetts' Father William Mulcahy encourages a Filipino artist. Opposite, Taiwanese aborigines.

## TO DEVELOP TALENTS AND PRESERVE CULTURE

*"Let not the Gospel, on being introduced into any new land, destroy whatever its people possess that is naturally good, just, or beautiful."*

—PIUS XII





"C  
fou  
tri  
gra  
toa  
me

E  
w  
sion  
Per  
star  
Ko  
hav  
In  
radi  
and  
men

T  
can  
mar  
fore  
kno  
pose  
ann

In  
lead  
the  
fun  
knol  
peop  
few  
part  
ther  
mis  
doin  
ano

*"Colleges and schools must be founded, and Christian doctrine taught throughout all grades. The educated youth of today will form the governments of tomorrow."*

—PIUS XII

**E**ducation takes many forms, all of which can be found in the missions of Maryknoll. In Bolivia and Peru, the first parochial schools were started by Maryknollers. In Hong Kong, Maryknoll refugee schools have a reputation second to none. In the high Andes, revolutionary radio schools are bringing literacy and knowledge to once-forgotten men in forgotten villages.

The stress placed upon education can be gauged from the fact that, in many missions, schools are built before churches or rectories. Maryknoll's budget for educational purposes is the largest single item in its annual outlay of funds.

In lands around the world, the leaders of tomorrow are coming from the mission schools of today. It is a fundamental principle with Maryknoll that education belongs to all people, not solely to the privileged few. There is a great hunger on the part of people to learn and to better themselves. Maryknoll through its mission schools meets this need. In doing so, Maryknoll demonstrates another facet of the love of God.

TO EDUCATE



Radio schools for Bolivia's Andean Indians were started by Chicago's Father Bernard Ryan. These schools reach remote villages, and teach literacy, agriculture, sanitation, and the Catechism of Christian Doctrine.





Vitamins are given to Peruvian girl by Father Joseph Rickert, of New York. Father Hugo Gerbermann, of Texas, exerts a pull in Guatemala.



*"Missioners know only too well how much good-will and real affection are gained for the Church by those who look after the health of the natives and care for their sick."*

—PIUS XI

TO HEAL IN BODY



Even Mama is pained when Father Charles Liberatore, of Philadelphia, helps Junior. Below, Father John Graser, of Syracuse, in his clinic.

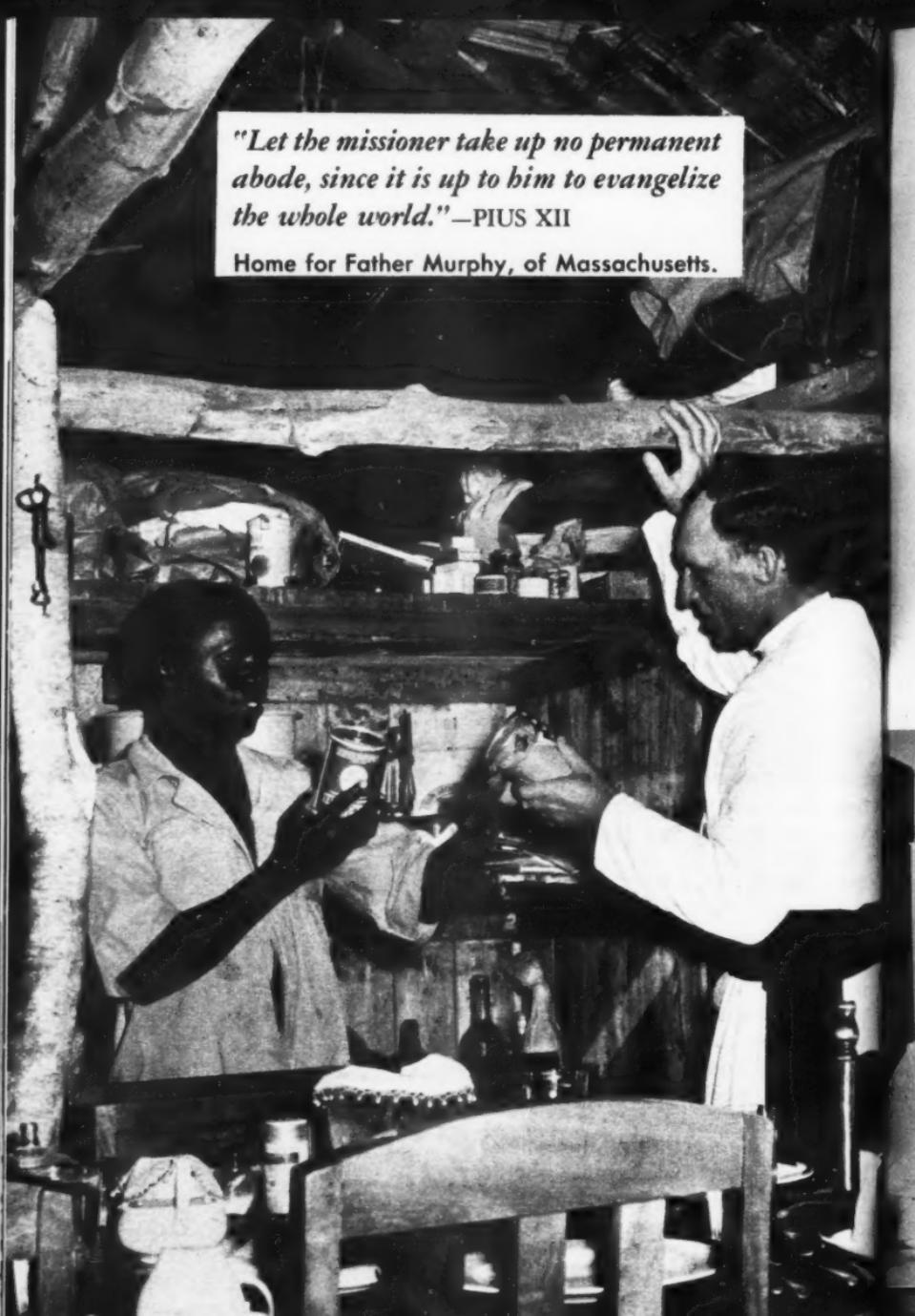
THE MERCY of Christ and His concern with the physical welfare of people, are shown in His many miracles of healing. Maryknoll missionaries imitate the Master by opening hospitals, clinics, dispensaries. In backward lands, the life span is short, and the child death rate high. Therefore medicine plays an important role.

Maryknollers get hospital training before going overseas. In areas where they work, missionaries are often the only ones who know anything about medicine. Only God knows the results of their work.



*"Let the missioner take up no permanent abode, since it is up to him to evangelize the whole world."*—PIUS XII

Home for Father Murphy, of Massachusetts.



*"The extent of today's need  
calls for a bold plan of action;  
tomorrow may be too late to  
deal with the disruptive forces  
that, all over the world, are  
endeavoring to hinder the ad-  
vance of the Catholic Church."*

—JOHN XXIII



Maryknollers use the techniques of mass communications to reach their people. Father James Hyatt gets into Japanese homes through radio and television. In Bolivia, Father Joseph O'Neill checks proofs of his weekly newspaper, called "Action."



TO THOSE  
WHO LOVE GOD  
ALL THINGS WORK  
TOGETHER FOR GOOD

W hile our heart embraces the  
whole world's flock of Christ, it turns with  
special feeling towards you, beloved  
children of the United States. Every nation  
has its mission society. Yours is Maryknoll.  
Your society for foreign missions, Mary-  
knoll... counts among its missionaries so  
many of your heroes and heroines.

—POPE PIUS

Father Martin Murphy, Gloversville, N. Y., and little Indian friend.



The end.

# OUR SHADOW MISSIONERS OUR SHADOW MISSIONERS OUR SHADOW MISSIONERS OUR SHADOW MISSIONERS

*Inspiring examples of unselfish charity from quiet partners in the work of spreading the Faith through the entire world.*

**T**O MOST Americans, the word "missioner" produces the image of a priest, Brother, or Sister suffering the inconveniences of jungle life or the trials of pagan lands. There is a certain glamor about men and women who leave home and country to devote their lives to the conversion of the world.

There are other missioners, not as well known, who sacrifice without leaving home, and who save countless souls quietly and unobtrusively. These are lay people who deny themselves regularly to support the work of overseas missioners. The stories of their sacrifices and steadfast faithfulness provide constant inspiration to Maryknollers.

Recently Maryknoll learned of a high-school student who had saved

several hundred dollars through the years, in order to purchase an outboard motor. It was his dream to hold the tiller as he cruised along the

Mississippi River near Alton, Illinois. Then one Sunday, he heard the history of Maryknoll in a sermon, and he determined to give his accumulated savings in order "to provide a motor for the Bark of Peter."

A middle-aged man and his wife opened a grocery store in the front room of their modest home. From the beginning, they promised a share of their profits to feed a missioner. They agreed between themselves that, with any increase of income, they would add to their donation. The investment seems to have paid off handsomely, for today they own two supermarkets, the profits of which are shared with Maryknoll.

Another store owner decided to support a missioner for a year, as a sort of overhead expense to draw blessings on his business. He later said that he never had a better partner, because at the end of the year he was in a position to open a second



store. His business is still growing.

There are two future farmers of America who raise a calf every year and use the proceeds of the sale to support a missioner in South America. Farmers in many places set aside

the proceeds of an acre of land, or the income from eggs, in order to send Christ's message throughout the world.

Not long ago, a couple in an eastern city told a Maryknoll missioner the reason for their cooperation: "We are going to help your priests for no other reason than to say, 'Thank God we live in the U.S.A.' Before marriage both of us were in military service, and we know what it means to live in other countries. Most Americans have no idea how blessed we are with worldly benefits and the graces of Christianity. We think there is no better way to give thanks than to share the knowledge of Christ with those less fortunate."

Another former service man had a similar reaction to a sermon on opportunities to help the missions. After Mass, he went into the sacristy to talk to the priest and pledge his support.

"My wife and I really are starting our married life all over again," he explained. "We have decided to help a missioner working among the poorest of God's poor families, that our new home and family life may be blessed."

A waitress in Detroit sends her Friday tips to Maryknoll, in commemoration of Christ's death on the

50TH ANNIVERSARY

cross. "We have to help," she says, "if we want the merits of His death to be applied to those who have never heard of Him."

There are many others: a woman, who, after her servant died, began to do her own housework and contribute what she saved to Maryknoll; the blind woman who sells newspapers; the boy who cuts grass and shovels snow for the missions; the altar boy with a newspaper route who sends a monthly donation; and even the stenographer who had thought she could not help.

"Father, there are so many appeals, and I have so many bills, I simply have no money for the missions," she exclaimed.

"You are just the one to help," said the priest. "because whatever you give will be pure sacrifice, and that is important. Why don't you give up a magazine, a dessert, or a soda? These do not seem like much, but you will be surprised how they will provide financial help for a missioner and spiritual help for yourself."

So the stenographer decided to give up her coffee break. Every morning at ten o'clock, instead of paying ten cents for a cup of coffee, she drank a glass of water. Ten cents a day meant fifty cents a week, which resulted in two dollars a month for the missions.

The stenographer admitted that she could not give up cigarettes, but she could cut down her supply by two packs a week. Suddenly she found joy in her self-denial, and hap-



piness in the thought that her sacrifice was enabling a missioner somewhere to bring souls to Christ.

Maryknoll receives many letters from benefactors who tell how God blessed them, after they began to make sacrifices to spread the Faith throughout the world. One letter came from a young woman who described such a sacrifice as the turning point of her life.

"Just a few lines to let you know some of the good fortune I have received," she wrote.

"But first I will tell you something about myself. I am eighteen, a high-school graduate. When I was in the first year of high school, I underwent a major operation. I had a section of my left lung removed, as well as two ribs.

"The infection was in both lungs, and this summer I was to have my right lung operated on. Well, I prayed to God that I wouldn't have to have it, and although the doctors said it was necessary, I continued to pray.

"One Sunday, at church, a priest told about a woman who contributed an offering to a missioner when she was almost penniless. The priest said that she now is a successful business woman.

"I was fresh out of school, without a job, and that operation coming. But I decided to support a missioner one day a month. Since then I have had my prayers answered. After several X-rays and tests, my doctor told me there is still some disease, but not enough to warrant an operation. Also, my condition has improved

tremendously. You can imagine my great mental relief at this decided change for the better.

"That is not all. I now have a job. So you see, my promise definitely helped me to receive my request, and I thought perhaps you might be interested to know how God has been so good to me."

Not infrequently, unselfish charity seems to be the occasion for the development of a missionary vocation. During the Second World War, a marine sergeant sacrificed part of his pay regularly every month to help Maryknoll. One day he appeared at the Maryknoll house in New York City and announced that he had been discharged from service and intended to do more for the missions than he had been doing.

When it was pointed out to him that it would be more difficult in civilian life to make such a regular donation, he exclaimed: "I am not talking about giving more money to Maryknoll! I am talking about giving myself."

Asked why he wished to dedicate his life to the foreign missions, he replied: "During the war, I visited many countries, and saw plenty of life and plenty of death. I wish to be a Maryknoll missioner for a simple reason. I have suddenly realized that we don't live very long, but boy, we're dead a long, long time!"

No doubt, this sentiment prompts most of Maryknoll's helpers to invest wisely and well in this life as preparation for eternity.



## FAITH

Faith built Maryknoll.

The faith of two priests in an ideal. The faith of the American people—bishops, priests, Brothers, Sisters, laity—ever ready to sacrifice. The faith of America's youth, willing to give their lives to a cause.

By your continued faith, Maryknoll moves forward to the next fifty years.

**The Maryknoll Fathers**

MARYKNOLL, N. Y.

# WE AIM TO



**The hope for an Andean harvest rests in these b**

# RETIRE



**boys from a Maryknoll seminary in Puno, Peru.**





Maryknoll's Kyoto mission is now under direction of a Japanese bishop, and a growing number of parishes are tended by zealous Japanese priests.







**M**exico's foreign-mission society, to which these priests belong, was founded by Maryknoll's Bishop Alonso Escalante. It is growing rapidly.

**T**HE ultimate goal of every missionary endeavor is to establish the Church on sound foundations among non-Christian peoples, and place it under its own native hierarchy."

This is the Papal directive under which all missionaries work. It is for this reason that Maryknoll does not accept boys in foreign lands as members of the Maryknoll Society, but trains them as secular priests for their own countries.

Almost as soon as Maryknollers begin a mission, they find a seminary. Seminaries have been established in Africa, the Orient, and Latin America. Every year a growing number of indigenous clergy—the hope for the future—are ordained.

In this respect, the missioner is unique. He plans to become obsolete, by working himself out of a job.

50TH ANNIVERSARY



First for Maryknoll-in-Tanganyika

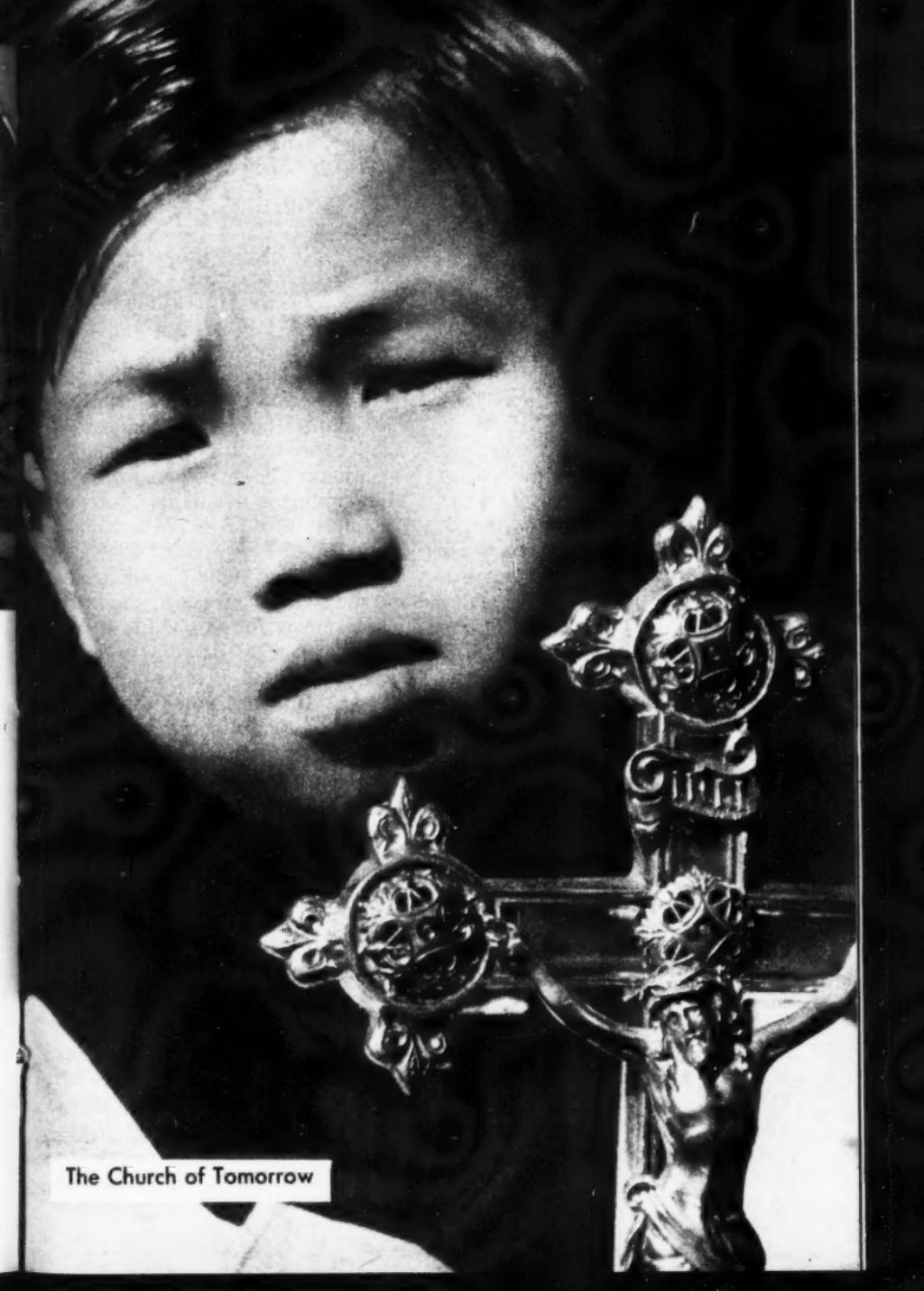


The Sister (left, below) is the first in a new Formosan community. Above, training in Korean hospital.



ONE OF the first things that Monsignor William F. Kupfer did after taking over a newly assigned territory in Formosa was to start a native Sisterhood. Today that community (represented by the Sister at the left) is flourishing.

The act of Monsignor Kupfer was preceded many times by other Maryknollers. Native Sisters work with Maryknollers in practically every one of our mission territories. Even in Africa, a new community was begun under the supervision of Maryknoll Sisters. Native Sisters are used as teachers, nurses, and catechists. The faster their ranks grow, the sooner they will assume responsibility for the mission schools and hospitals.



The Church of Tomorrow

# INSURING THE FUTURE

*Two basic finance plans—  
wills and annuities—  
enable Maryknoll friends  
to buy incomes for life  
and guarantee care  
for their loved ones.*

**I**T IS STRANGE to think that by writing your name on a piece of paper you can change the lives of men and women beyond the seas.

Did you ever think why you are a Christian? There was a time when your ancestors were pagan; when bold men left the safe Mediterranean world, to take the Galilean message to the northern forests and the western islands. But we often forget that missionaries of all ages—even Saint Boniface and Saint Patrick—had to pay shipowners and innkeepers and guides. If some legacy had not financed them, you and I might still be non-Christians.

You can put your money to work in the same way. You can insure that your money will be used to spread the Gospel down through the ages. As ripples spread from a stone dropped in a pool, so the good you will do will continue to widen to the world's end.

Maryknoll offers two plans that guarantee that your money will be available to you when you need it, and put to good use working for God after you shall no longer need it. These plans are called annuities and wills.

A Maryknoll annuity is a contract to pay an annual, fixed, lifelong in-

come in exchange for a money gift. A Maryknoll annuity is safeguarded by the insurance laws of New York State and the integrity of Maryknoll. The security of a Maryknoll annuity is permanent because the purpose of Maryknoll is to devote its efforts to the salvation of souls, an unending campaign.

Every person should make a will, and the smaller the estate, the more need there is for fair distribution. Only you can divide your property the way you wish. If there is no will, your property will come under the jurisdiction of the court and be divided according to law.

Making a will is simple. You draw up a list of people you wish to leave bequests to, the amounts to be left, and their addresses. Take this to a lawyer, and he will put it in legal form, for a small fee. If you wish your will to be a Catholic will it should include, after your family and friends, your parish, diocese and the world-wide Church. Maryknoll comes in this latter category. It has no parishes, belongs to no diocese, but depends wholly on your generosity.

May we send you our free booklets about wills and annuities? If you heed them, you will have no need to be "anxious about your life." ■■

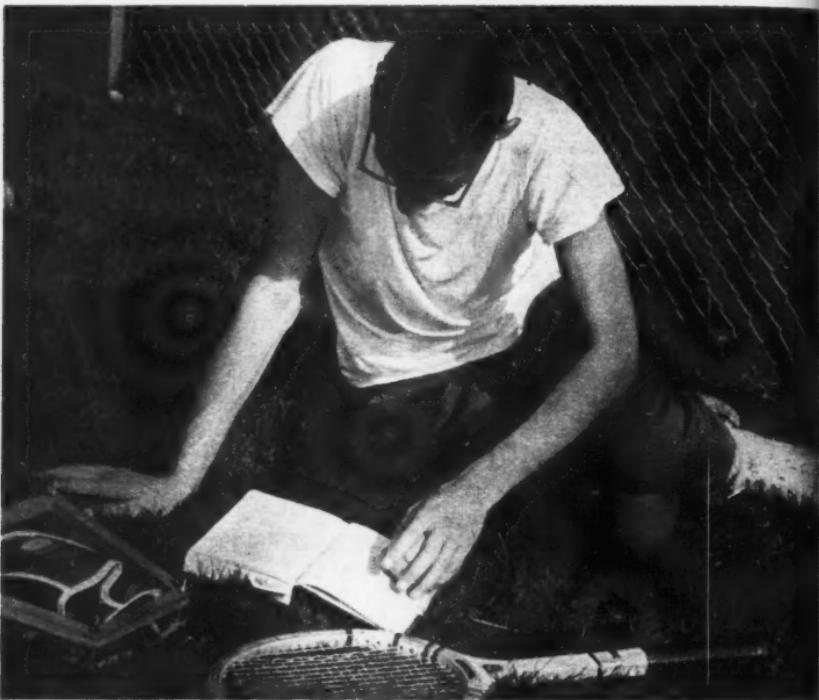


End of the road. Ordination over, new Maryknoll priests leave chapel.

MOTHER CHURCH grants her powers slowly. The way to the priesthood is a series of steps that pass through scholastic training that is equivalent to high school, four years of college, and four years of university. In these last four years, the candidate receives four minor orders—porter, lector, exorcist, acolyte; and three major orders—subdeacon, deacon, and priest.

In addition, special training is given to form the candidate into a missioner and a Maryknoller. This training runs through the entire course, and one whole year is set aside for spiritual formation.

## THE TRAINING OF A MARYKNOLLER



No time to waste. He prepares for an exam while waiting to play tennis.



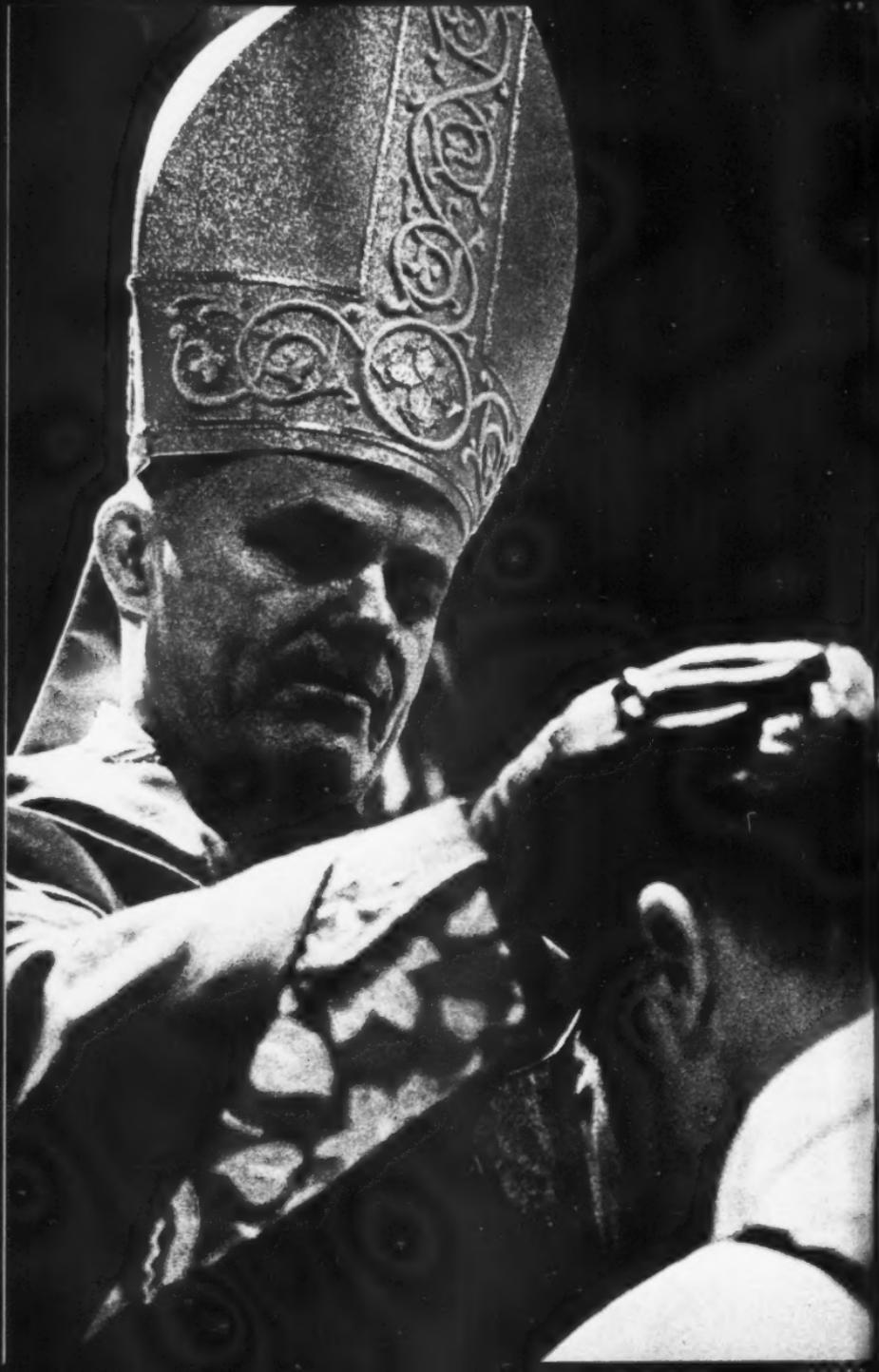
Research in the seminary library.

**STUDY.** The course of study in the high-school and college departments is very similar to what must be followed in any course that leads to a Bachelor of Arts degree. There are such subjects as science, anthropology, modern languages. There is more emphasis on the classical languages—Latin and Greek; and the philosophy course is expanded.

In the major seminary (the university years), the emphasis is on priestly subjects such as theology, Sacred Scripture, liturgy, and canon law. Other courses, such as mission history and missiology, are direct preparation for the work to be done as a missionary priest.



Father Cyril J. Kramar  
explains a fine point.



Mo  
Jo



**Daily Communion and meditation are the foundations of spiritual life.**

### **THINGS OF THE SPIRIT.**

Elsewhere in this issue, Bishop James E. Walsh observes that, for the missioner to be successful, he must appear as a saint to his people. Then he adds that it is easier for a missioner to become a saint than to pretend to be one. The training at Maryknoll aims at producing saintly priests. Each seminarian is assigned a spiritual director to guide and assist him.

One whole year is taken out from scholastic studies and spent in our novitiate. There the major study is ascetical theology, which is a detailed blueprint of the spiritual life. The novice is taught his duty of tending to perfection, and is shown the way to achieve this goal by serving God.



**Maryknoll Superior General, Bishop John Comber, ordains a new priest.**



**Glen Ellyn, Illinois.** Maryknoll's college department. This seminary will accommodate six hundred young men training for the priesthood.



**Clarks Summit, Pennsylvania.** This was Maryknoll's first preparatory seminary. It is named in honor of Blessed Theophane Venard, martyr.



**Bedford, Massachusetts.** An old farm belonging to the Boston Archdiocese was transformed into the Maryknoll Novitiate. It is to be rebuilt.



**Mountain View, California.** First Maryknoll preparatory seminary on the West Coast. It now gives only training preparatory for college.



**Brookline, Massachusetts.** An old estate was transformed into training headquarters for the Maryknoll Brothers after they enter Maryknoll.



**Maryknoll, New York.** Headquarters for the Society, major seminary, and training school for Brothers. This is Maryknoll's nerve center.

## **SOME MARYKNOLL HOUSES OF TRAINING**



Letter from home



Youthful spirits find release from the tensions of studies in touch football.



Seminarians are sometimes barbers.

**RECREATION.** Seminary life is not all work and prayer. There are moments for relaxation. Maryknoll encourages athletics because a missioner must be a man with a sound body. There are hikes into the countryside, days when the seminarians are permitted to go into the city. There are dramatics, movies, and other forms of entertainment.

The training at Maryknoll aims to produce a rounded and balanced man. As a missioner he must be all things to all people—spiritual father, physician, teacher, counselor, and friend. He must be self-reliant, adaptable, persevering, and ingenious.



Halloween celebration at  
Glen Ellyn shows abundant,  
fertile, imagination.



*A man of work and prayer,  
like Saint Joseph, his skills  
improve God's earthly house.*

# The Maryknoll Brother

**T**HERE are some widely accepted notions about religious life that belong in the category of myths. One is that religious are individuals who either give up or reject the world. Another is that Brothers are men who once intended to become priests.

Both ideas are much more emotional than factual. In contrast to them stands the realistic, concise explanation of a vocation stated by Brother Carl Puls, an Army veteran and former mailman in Cincinnati, Ohio, now working in the missions of Guatemala.

"I feel I didn't give up anything in becoming a Brother," he says, "but I did receive something—namely, the peace of mind that comes from the knowledge that my work is entirely for God."

The simple facts are that religious serve the world rather than reject it, and that the vocation of a Brother is every bit as distinctive as that of a priest. In the same sense that priests are "other Christs," so Brothers are "other Josephs." Both groups have

MARYKNOLL

specific tasks to perform. Both have particular duties to carry out in daily life. Both groups have their own individual responsibilities in spreading the message of Christ and extending the work of the Church to every part of the world.

Like Saint Joseph, Brothers have charge of God's house on earth. Whatever their particular trade, talent, or training—whether as carpenter, electrician, plumber, mechanic, cook, engineer, architect, farmer, bookkeeper, gardener, printer, artist, teacher—they employ their skills in the service of God and their fellow men.

Like Saint Joseph, too, the Maryknoll Brother has seniority. Even before Maryknoll accepted its first seminarian, a young workman asked Father James A. Walsh if there would be a place for him in the new Society. Two Brothers were on hand and at work before the first candidates for ordination arrived.

Ever since, the Brothers of Maryknoll have kept everything running smoothly in the various Maryknoll seminaries, colleges, houses of studies, and other establishments at home, and in mission areas in the Far East, Latin America, and Africa. They may be called on to do clerical work, to buy food and other supplies, to take care of painting or carpentering, to do electrical work, to look after the grounds and gardens, to run farms and feed livestock. In the missions they may also be called on to teach catechism and English, to conduct trade schools and dispensaries, to supervise the construction and maintenance of buildings.

But the Maryknoll Brother is not

only a man of varied talents, a man of work. He is also a man of faith and a man of prayer. His life is guided by spiritual motives, inspired by spiritual principles, and directed to a spiritual goal. He is a man of God, dedicated exclusively to His service and motivated by the desire to establish Christianity in mission lands.

The Maryknoll Brother is part of a team effort to win men's souls for God. His work enables the Maryknoll priest to devote full time and energy to his priestly duties. The Brother gives the priest extra eyes, additional hands, another pair of feet, to multiply his ability at every turn. The priest administers the sacraments, but the Brother frees him from other necessary, time-consuming, daily tasks.

Like Saint Joseph, the Maryknoll Brother remains in the background and leads a somewhat hidden life. Much of his work is routine and tedious, but it is essential to the efforts of the team. It may go unsung and unheralded on earth but eternity will tell of the tremendous good accomplished by his dedication. For the Brother, consolation comes in knowing that his life of prayer and sacrifice leads, directly or indirectly, to the salvation of countless souls.

Some words of Bishop James E. Walsh aptly describe the Maryknoll Brothers: "Either mission work makes men resourceful, or else God picks men of resource and sends them into mission work." To put it another way: Either mission work inspires the best efforts of men, or else God draws out the unselfish best in men—priests and Brothers alike—who are engaged in mission work. ■ ■

# It Seems Only Yesterday . . .

*High lights of Maryknoll's fifty years  
reveal the human joys and heartbreaks,  
the unexpected triumphs and tragedies,  
involved in doing God's work on earth.*

**Approval from Rome** for Fathers Walsh and Price to establish the Catholic Foreign Mission Society of America came on June 29, 1911. The Sacred Congregation of Propaganda formally authorized them to recruit students. On the following day, Pope Saint Pius X blessed the work and its co-founders.



**Cardinal Spellman** blessed chapel completing major seminary in 1956.

102

**First ordination** of a Maryknoll seminarian, Daniel L. McShane, on November 10, 1914, inspired the young Society. Later, in China, Father McShane was to establish orphanages for abandoned babies. In May of 1927, he found an infant near his mission, carried it home, and baptized it. The baby was number 2,483 on his baptismal register, and the last to be recorded. It had smallpox. Father McShane contracted the disease and died, a victim of his own heroic charity.

**Departure Ceremony** for pioneer group of Maryknollers took place on September 7, 1918, in the chapel of the converted farmhouse that served as a seminary. A huge bronze bell from a Buddhist temple in Japan sounded the start of the ceremony, and it has been used for every Maryknoll departure since. The group bound for China numbered four: Fathers Price, James E. Walsh, Fran-

MARYKNOLL

cis X. Ford, and Bernard F. Meyer. Each took a pledge of obedience, received his official assignment and a mission crucifix, and filed out to the strains of Gounod's Departure Hymn, "Go forth, farewell for life, O dearest brothers."

**Death came** to Father Price, from a ruptured appendix, on September 12, 1919, after less than a year in China. The North Carolina priest, who always had great devotion to the Blessed Virgin, died on the Feast of the Holy Name of Mary. He was buried in Hong Kong. However, after the death of Bishop James Anthony Walsh, in 1936, the remains of Father Price were transferred to Maryknoll. Bodies of the two Maryknoll founders now lie side by side in a crypt beneath the Society's chapel.

**First bishop** consecrated for Maryknoll, on May 22, 1927, was Bishop James E. Walsh. His consecration took place on Sancian Island, where a large shrine marks the original grave of Saint Francis Xavier. All Maryknollers in South China attended the ceremony, except one—Father McShane, the Society's first ordained, who was fatally ill. "I'm over a week on my back with smallpox," he said in a letter written a few days later. "Thank God, I did not go down to spread it to the others."

**Two Chinese priests**, ordained in Canton Cathedral on March 2, 1930, by Bishop James E. Walsh, were the first to be ordained by a native-born American. The emphasis on training



Called America's leading missioner, Bishop James A. Walsh died in 1936.

an indigenous clergy, at the earliest practical time, has ever been Maryknoll's goal. Bishop Walsh insisted that Maryknoll's work in China would end as soon as sufficient numbers of Chinese priests could be trained to replace missioners.

**First Maryknoller** to die a violent death was Father Gerard A. Donovan. At the age of 33, he was kidnapped by bandits in Manchuria. On February 11, 1938, his bruised and strangled body was found on a desolate mountainside. His remains were brought back to Maryknoll for burial. The story of his life had a great impact on American youth and inspired untold numbers to accept the challenge of a mission vocation. When a student at Fordham University read of the young missioner's death, he immediately caught a train to Maryknoll and asked if he might take Father Jerry's place.

"We heartily approve the establishment of an American Seminary for Foreign Missions as outlined in the letter sent by His Eminence Cardinal Gibbons to the Archbishops.

"We warmly commend to the Holy Father the two priests mentioned as organizers of this seminary, and we instruct them to proceed to Rome without delay, for the purpose of securing all necessary authorization and direction from Propaganda for the proposed work."

— *American Archbishops*  
April 27, 1911

### The Bishops' Establishment

**The war years**, from 1941 to 1945, were a time of great change for Maryknoll. Missioners were repatriated from Japan, Korea, Manchuria, and Hong Kong. A group in the Philippines remained imprisoned during the war. Those in China organized extensive relief and refugee programs. A number died, including Father William J. ("There are no atheists in foxholes") Cummings, chaplain on Bataan, and Father Robert J. (Sandy) Cairns, pastor of Sancian Island, who was thrown into the South China Sea.

**A new field** opened to Maryknoll on February 11, 1942, when the Sacred Congregation of Propaganda assigned to the Society a large territory known as the Pando, in the jungles of Bolivia. This first venture into Latin America presented Maryknollers with

a tremendous challenge, to revivify the Faith in countries with a Catholic culture and Catholic traditions. Many missioners repatriated from the Far East were assigned to this new effort. Since then, Maryknoll's responsibilities in Latin America have expanded into a major portion of the Society's work. Maryknollers now staff missions in Bolivia, Peru, Chile, Mexico, Guatemala, and El Salvador.

**Further expansion**, to another continent, came on March 11, 1946. A new mission field embracing twelve tribes of Musoma, in Tanganyika, East Africa, was entrusted to Maryknoll by the Sacred Congregation of Propaganda. In 1955, a second diocese, Shinyanga, was assigned. The progress made in little more than a decade is illustrated by the five African priests now working with Maryknollers, and the 159 African seminarians studying for the priesthood. Catholics number 55,000, and 16,000 more people are taking instructions.

**Symbol of growth** in the United States was the opening of Maryknoll Seminary in Glen Ellyn, Illinois, in November of 1949. During the years immediately after World War II, students (including many veterans of military service) entered Maryknoll in such large numbers that its network of minor seminaries had to be enlarged. Maryknoll now has, besides its major seminary in New York State and its national college in Illinois, a novitiate in Massachusetts and junior seminaries in Pennsylvania, Missouri, and California.

**An era ended**, for all practical purposes, with the death of Bishop Francis X. Ford in a Red prison in Canton, on February 21, 1952. It marked the finish of Maryknoll's work in China—at least for the foreseeable future. In the five areas of South China entrusted to the Society, 210 Maryknollers were either jailed or expelled by the Communists. As they were reassigned, the Society expanded its work among Chinese refugees in Hong Kong, and assumed new responsibilities in Taiwan and the Philippines.

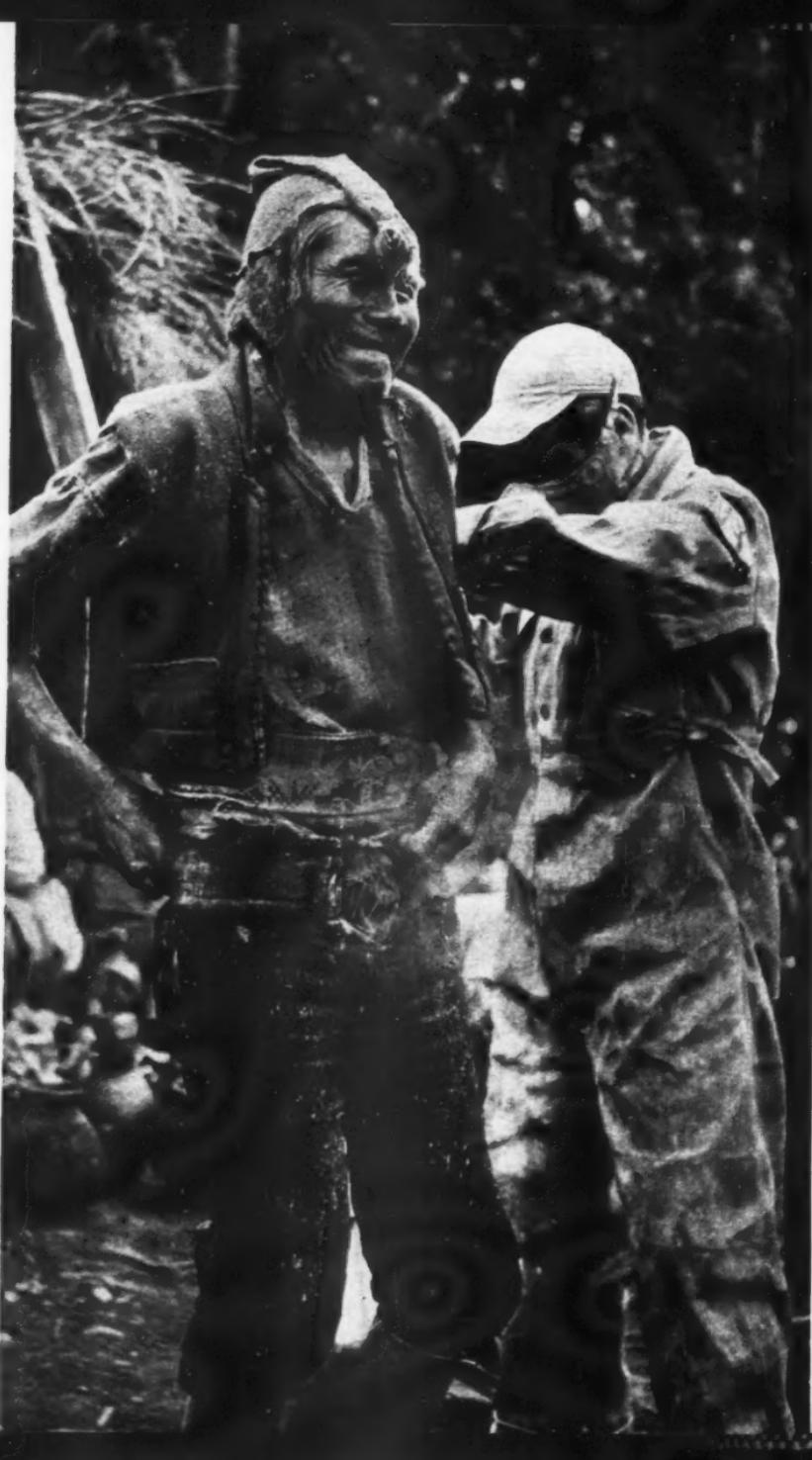
**Korean War**, from 1950 to 1953, saw the brief liberation of northern missions founded by Maryknollers in the 1920's but closed since World War II. Then Red China's troops again enslaved North Korea. One casualty was Maryknoll's Bishop Patrick J. Byrne, the Apostolic Delegate to Seoul, who died from pneumonia on November 25, 1950, after a death march into the northern mountains. During and after the war, Maryknoll work in South Korea expanded with the establishment of refugee centers and new missions in the Chong Ju Vicariate and the Inchon-Pusan district.

**New techniques** to compensate for the shortage of clergy in Latin America were developed by Maryknollers throughout the 1950's. In Peru, an extensive program trained over 1,600 volunteer catechists, who now instruct the people in hundreds of villages. From the Bolivian altiplano, radio schools spread across the Andes to Peru. Aimed at the rural popula-

tion, mainly Aymaran or Quechuan Indians, the radio classes teach Spanish, religion, hygiene, sanitation, and agricultural methods. From a central station, the programs are now broadcast to seventy villages.

**Human suffering** in the aftermath of communism prompted Maryknollers in recent years to expand greatly the work among victims of the most ruthless tyranny the world has ever known. In Hong Kong, Taiwan, and Korea, veteran missionaries are devoting their efforts to alleviating human misery, providing refugees with food and shelter, treating them in dispensaries, and rehabilitating them through training in basic skills needed to earn a decent livelihood.

**The motto** of Bishop James E. Walsh as Maryknoll's second Superior General, "The Kingdom of Heaven suffereth violence," applies to the entire world today. In March of 1960, Chinese Communists sentenced Bishop Walsh to twenty years in prison. He had chosen to remain in Shanghai under the Reds and share the lot of the Chinese clergy. "I am a little tired of being pushed around on account of my religion," he explained. "Anyhow, I don't feel inclined to get off the earth just because some people dislike it. I don't hold that against them. But what I say is—let them come and put me off." The only remaining American missioner in Red China, Bishop Walsh, in one of his last messages from prison, said, "I leave the future entirely in the hands of God." ■■





Maryknoll seminarians, after failing to make a curve on the toboggan run

## The Unity of Our Joys

**M**ORE than anyone else, perhaps, the missioner confronts the full spectrum of human tragedy, the multiple ills of ignorance, hunger, disease, and oppression, which twist men into creatures bereft of dignity. And yet, within this maze of sadness, the blithe spirit of human kind invariably asserts itself in peals of laughter, mirth and good humor. When the missioner shares the joy, however fleeting, of his people he shares their hearts. And that arch of divine love, erected centuries ago by the young God who said, *Blessed are the meek, for they shall inherit the earth*, is strengthened.

Something new, humorous for this Peruvian: DDT dusting, to fight typhus



Whether romping in the  
heat of a New York summer...

or celebrating a first  
birthday in Hong Kong...

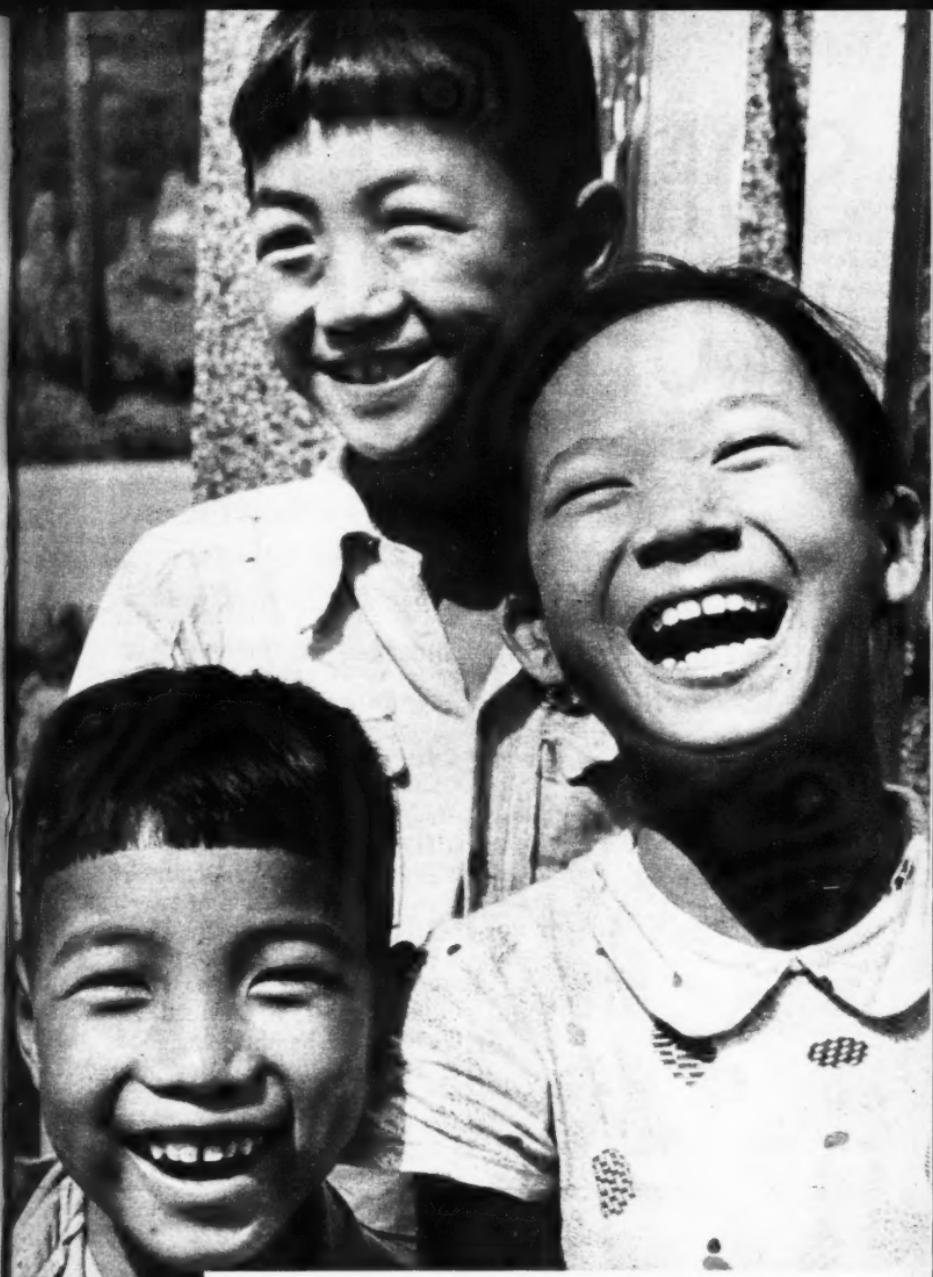
or square-dancing with the Padre  
in Chile—children sing out their joy  
with guileless, marvelous abandon.





Though thousands of miles separate a boy in Guatemala, a girl in Japan, and a CYO basketball team in America, their immortal souls—transcending language, color, and culture—make them brothers and sisters under God.





Come! We are a harvest full ripe for the reaping.  
We are the myriad voices of mankind.

# SOME MEN AND THEIR CHALLENGE

*Shortly after Maryknoll was born, critics insisted that America was "too soft" to raise up a generation of men capable of meeting the harsh challenge of the mission vocation.*



**Gerard A. Donovan**

The first American priest to meet violent death in the mission field of Manchuria was Father Gerard A. Donovan, of McKeesport, Pa. The youngest of three brothers who be-

came Maryknoll missionaries, Father Donovan was assigned to the Orient in 1931. Seven years later, while attending Benediction in the village of Hopei, he was kidnaped by a notorious bandit gang and held for ransom. Familiar with the remote and rugged terrain of northern Manchuria, the bandits managed to elude the Japanese police. But four months later—on February 11, 1938—a torn and emaciated corpse was discovered on a snow-swept mountain path. Two Mukden doctors who examined the remains, testified that Father Jerry Donovan had been strangled, probably after a blow on the side of the head rendered him insensible. Then his body was left to the elements and the always-hungry wolves.



### James E. Walsh

A few months ago, the last American missioner in China celebrated his seventieth birthday—in a fetid Shanghai prison called Ward Row. There he is serving a twenty-year sentence for “conspiring with the Vatican against the people of China.” He is Bishop James Edward Walsh, of Cumberland, Md., one of the six original Maryknoll students, and former Superior General of the Society. A veteran of Kongmoon, South China, Bishop Walsh returned to the Orient in 1948 as secretary of the Catholic Central Bureau, an organization established to coordinate the activities of the Church in China. In 1951 the Communists ordered all CCB activities suspended, after accusing the bishop of turning the organization into “an anti-Communist stronghold against the people.” Since his arrest and sentencing, in March 1960, very little news has been released through official sources. But his age, his illness, and the vile confines of Ward Row mean that Bishop Walsh has been sentenced, in fact if not in words, to eventual death.

50TH ANNIVERSARY

### William F. Kupfer

In 1951 the Catholic population of Taiwan was about 20,000. Now, ten years later, it stands at 194,000—an increase due largely to the zeal of several hundred China missioners, who went to the island stronghold following expulsion from the Communist mainland. Monsignor William F. Kupfer, of Brooklyn, N. Y., was among them. For the past decade, he has been responsible for the development of a large territory on the western slopes of Taiwan, called Taichung, over which he serves as prefect apostolic. Starting with five parishes, Msgr. Kupfer expanded the mission to thirty-four, in a series of bold, progressive moves encompassing all levels of Taiwanese life. He and his sixty Maryknollers are operating ten schools and two student hostels; a hospital and seven dispensaries; an orphanage; two novitiates; a printing press, newspaper and radio station. The result of these apostolic endeavors? A depth of faith, among Taichung Catholics, that is a byword on the island and an effective advertisement for the work of the Church.



## William J. Cummings

When World War II turned the South Pacific into a holocaust, Father William J. Cummings, of San Francisco, was stationed at a Maryknoll parish in Manila. Volunteering as chaplain to American-Filipino troops, he went through the bitter siege of Bataan. Stories of quiet heroism and inspiration attributed to this gentle missioner are many. There was the Easter Sunday when he uttered the now-familiar words, "There are no atheists in the foxholes!" After the fall of the islands, Father Cummings was captured. Along with remnants of allied forces, he made the death march from Bataan and was imprisoned in Bilibid. Finally there were agonizing weeks when he ministered to dying POW's in the stifling hold of a prison ship. Here was a challenge in vivid colors. But beyond courage and valor, his presence as "another Christ" among men who might otherwise have succumbed to despair, was his true greatness. He himself died of fever and thirst, in the ship's hold enroute to a prison camp in Japan, on January 28, 1945.



## Albert Staubli

Nearly five decades ago, Albert Staubli, a young apprentice carpenter, came to New York from his native Saint Gallen, Switzerland. In 1921, after joining the Maryknoll Brothers, he sailed for China and the beginning of a forty-year career as a missioner. Though a jack-of-all-trades, stocky, square-jawed Brother Albert excels as a church builder. During his early years in China, he broadened his carpentry skills to include teaching, directing an industrial school, and practicing architecture. South China is dotted with many churches designed and erected by Brother Albert, but his most widely acclaimed achievements are the Maryknoll Center, and the huge Maryknoll Sisters' Convent School in Hong Kong. When Communists swept the mainland, he was arrested, subjected to physical indignities, and finally exiled after a public trial. In 1952 he was assigned to Taiwan, to assist in the development of new mission territory. His crowning masterpiece there is the procathedral in Taichung City.



### Edward J. Moffett

The first Maryknoll missioner to be seized by Chinese Communists, Father Edward J. Moffett, of Newark, N. J., was ordained to the priesthood in 1948 and assigned to Kwang-si, South China, the same year. On July 3, 1950, he was arrested by Red soldiers and sentenced to death by firing squad. Father Moffett spent five months in prison, awaiting execution; but in May 1951, the Communists commuted his sentence and ordered him expelled from the mainland. In 1958 Father Moffett received another assignment: that time, to Inchon, South Korea. Currently he is the sea-going pastor of 13,000 Koreans who inhabit three desolate islands in the Yellow Sea, just 7,000 yards off the coast of Communist North Korea. In addition to building a large, one-story hospital to curb communicable diseases, Father Moffett has organized a highly trained team of lay teachers. Recently he and his team broke all previous records in Korea by instructing and baptizing 1,100 adult converts over a one-year period.

### Francis X. Ford

Maryknoll was barely a dream in the minds of its founders, when Francis Xavier Ford, of Brooklyn, N. Y., joined as the first student in September 1912. He was ordained in 1917, and left for China the next year in Maryknoll's pioneer mission group. In 1929 Father Ford was named Vicar Apostolic of Kaying, and later became its first bishop. He remained there all during World War II, caring for refugees. In December 1950, Bishop Ford was arrested by Communists and accused of being a spy. When moved to Canton four months later, he was bound with ropes and paraded, under military guard, through countless villages. Groups of students, inspired by Red propaganda, beat him with clubs, knocked him to the ground, and pelted him with filth. At the political prison in Canton, he was subjected to a starvation diet and endless interrogation. In August of 1952, prison officials announced that Bishop Ford had died the previous February 21st "of natural causes" after receiving "suitable" medical treatment.





### Patrick J. Byrne

Shortly after the outbreak of war in Korea, Communists seized Bishop Patrick J. Byrne, of Washington, D. C., Apostolic Delegate to Korea, and his secretary, Father William R. Booth, of Rockville Center, N. Y. On October 21, 1950, from a village called Man Po, the two Maryknollers, along with 700 prisoners of war, began the infamous, 100-mile death march up the Yalu River. Three times a day, the poorly clad men received balls of stewed corn to eat. When temperatures dropped below freezing, Bishop Byrne caught pneumonia. Too ill to march, he was carried by oxcart to Ha Chang Ri and imprisoned in the "People's Hospital"—a squalid hut with a hard, clay floor. As fellow prisoners placed his fever-racked body on a pallet of straw, he looked up and said, "Next to the grace of the priesthood, I regard this privilege of having suffered for Christ with all of you as the greatest of my life." Next morning, when guards looked in, Bishop Patrick James Byrne was dead, at the age of 62. It was November 25, 1950.

### John J. Considine

As a young priest on the staff of the Vatican Mission Expedition in Rome, in 1925, Father John J. Considine, of New Bedford, Mass., determined that he would spend his career broadening the horizons of mission-minded Catholics. During the past 36 years, his decision has reaped rich rewards. After founding and directing FIDES News Service in Rome, he returned to America in 1935, to begin the strenuous world travels and socio-economic research that have combined to make him America's foremost authority on foreign missions. Author of nine books, Father Considine holds editorial posts with various international publications. He represented the Conference of Catholic Charities with UNICEF, and is a member of the Council of Foreign Affairs. Last year he received his most challenging assignment: the direction of a newly-established bureau at NCWC in Washington, D. C., where his major task is the implementing of a dynamic Papal Program of lay volunteers for Latin America.





## James F. Hyatt

One of the more imaginative apostolic programs currently having great impact in Japan is Maryknoll's Good Shepherd Movement, founded less than eight years ago by Father James F. Hyatt, of Seattle, Wash. Not a formal organization, the movement aims to stimulate the energy of Japanese Catholics and inspire them to lead their neighbors into the fold of Christ, the Good Shepherd. Father Hyatt conceived the movement as an instrument for personal contact of friend converting friend. But he soon realized that, unless the great masses of Japanese were "softened up" by exposure to Christianity, the efforts of individual Catholics would be minimal. He began to concentrate, then, on the use of mass-communication media to reach the highly literate Japanese. In addition to a monthly poster campaign, a daily radio program, and countless pamphlets, the movement recently made its debut in the rapidly growing television industry, with the production of the first Catholic television program in Japan.

## Daniel B. McLellan

The Department of Puno, Peru, is located high in the Andes Mountains, along the barren shores of Lake Titicaca. Its 800,000 inhabitants, the majority of them descendants of mighty Incas, were resigned to lives of abject poverty until Father Daniel B. McLellan, of Denver, Colo., appeared on the scene with plans for a simple but highly practical cooperative credit program. Twenty-three Indians believed in him, pooled their savings (about \$30), and thus launched the San Juan Credit Union. That was in 1955. Today the union boasts over 3,000 members and a quarter of a million dollars in savings. The Maryknoll co-op has enabled the people of Puno to buy farm equipment, start businesses, and pay medical bills. During the past four years, San Juan Parish has advanced more than \$1,000,000 of credit to all classes of Peruvians, at an extremely low (1%) interest rate. In addition, Father McLellan, under the direction of Peru's hierarchy, is now directing seventy-nine similar co-ops throughout the country.





Miles of smiles, African and American style, reflect a common human bond.

# The Maryknoll Sister

*"I would have her distinguished  
by Christ-like charity,  
a limpid simplicity of soul,  
heroic generosity,  
selflessness,  
unswerving loyalty,  
prudent zeal,  
an orderly mind,  
gracious courtesy,  
an adaptable disposition,  
solid piety,  
and the saving grace  
of a sense of humor."*

—MOTHER MARY JOSEPH



**Pusan clinic: One small finger, one small boy, and one small act of mercy bring health and hope to this Korean youngster who faces a rugged future.**



Hokkaido: "Ring around the Rosy"

THE extension of Christ in the world reaps new beginnings, as man himself, with each generation, has new beginnings. One generation of dedication by a group of American women is bearing fruit—the joy of Christ in many parts of the world. This seed of joy, ever present in the Church, began to grow in a particular form when, in 1912, Mother Mary Joseph and her companions fulfilled their apostolic yearnings by helping the Maryknoll Fathers as "secretaries" in the work of the



South of the border: eager children of today; informed leaders of tomorrow.

young missionary society. As the secretarial force grew, so did the cherished hope that they too could become religious and missioners. Mother Mary Joseph recognized this hope and, under the guidance of James Anthony Walsh, founded the Maryknoll Sisters. Official ecclesiastical recognition came in 1920, and then: the first mission assignments to the Orient. American women saw the challenge, heard the ageless call, and made a twentieth-century response to spend themselves joyfully.

**Small goats mean large smile.**

**At an African school: time for fun**



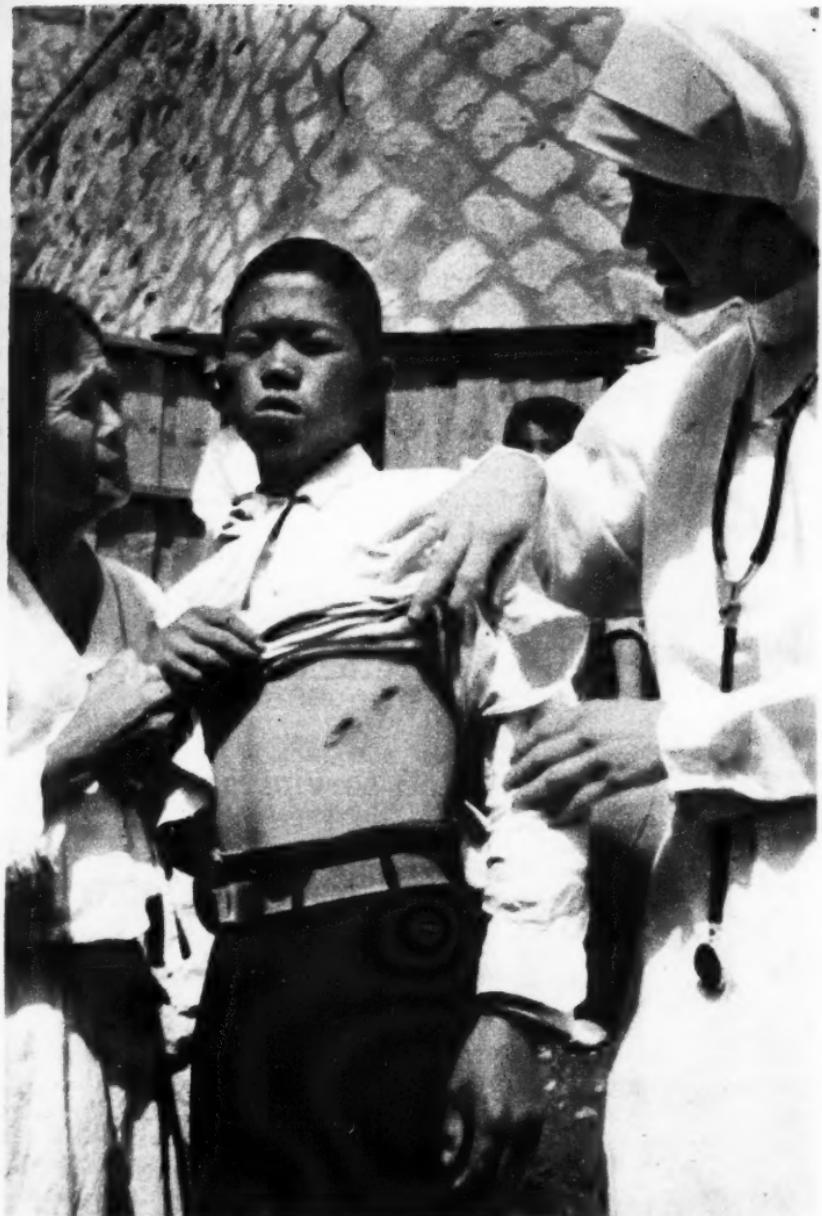


A look more eloquent than words as a Sister battles malaria in Guatemala.



Four R's for rural Bolivia's youth.

Now, 1,500 strong, Maryknoll Sisters are the hands, the feet, and the heart of Christ to their neighbors in Asia, Latin America, and Africa. Adapting themselves to the physical and spiritual needs of their missions, the Sisters quickly learn how to reach their people. Understanding and patience widen the scope of their service, as they bring medicine, compassion, and powdered milk to hungry bodies, and the news of Christ's teaching to hungry hearts. And within, there is within each, the constant joy of total sacrifice, the desire to serve in any capacity whereby Christ's kingdom can be extended to embrace all of humanity. ■■■



Anxious Korean mother is calmed, her teen-ager healed by Sister-doctor.  
50TH ANNIVERSARY

# THANK YOU, GENEROUS AMERICANS



With profound gratitude  
Maryknoll looks to  
housewives, clerks,  
pastors, curates, Sisters,  
doctors, lawyers,  
secretaries, collegians,  
and servicemen.  
Our strength is their  
generosity. Maryknoll  
really belongs to them.

**W**HAT extraordinary things have happened here in fifty years!" exclaimed a recent visitor to Maryknoll Headquarters. His amazement was caused by what he had seen as a visitor in 1911, and what he was seeing in this year—1961.

In his initial visit, as a very young man, he had met two priests and a few students living in an old wooden building that was only partially furnished. And *that* was Maryknoll—all of it! Today it was quite different. He marveled at the imposing stone structure that stands as a landmark on the knoll overlooking the Hudson River. He was impressed with the activities of several hundred priests, Brothers, and seminarians. He was amazed at the number of busses that came from near and far, filled with people anxious to visit and pray in Maryknoll's beautiful chapel.

What our friend was really seeing, on the visitors' day fifty years later, was nothing less than a living monument erected by generous Americans, who have prayed and sacrificed to make Maryknoll a reality.

In 1911, missionaries from America going out to the far-flung corners of the earth, were few in number. Today Maryknoll—now one mission society among many others—is sending an average of forty-six missionaries yearly. True, many, many more are needed, but the significant fact is that America is becoming more and more mission-minded.

What our visitor saw, and what any visitor coming to Maryknoll will see, is not the product of a few, but the result of the cooperation of many working together for a common purpose: the spread of God's kingdom

to all people of every race on earth.

We owe our thanks to the American hierarchy, without whose approval there would be no Maryknoll today. It is through this same hierarchy that we are able to make our work better known in the various archdioceses and dioceses throughout the United States.

Our heartfelt gratitude goes out to all Propagation of the Faith directors, and to parish priests here at home, not only for permitting our missionaries to make appeals from the pulpits of parish churches, but also for guiding many a mission vocation to the doors of Maryknoll. Because Maryknoll has no parishes or schools of its own in this country, upon which to draw for support, we must depend completely upon parish priests here at home.

Our prayers of thanksgiving never cease for the Sisters in the classrooms, and the teaching priests and Brothers, who give to prospective Maryknoll seminarians not only an education that prepares them well for higher studies, but also the first breath of the missionary spirit that will remain within them forever. It is always gratifying to hear so many of our seminarians comment that a nun in grade school or a Brother in college was the first to instill in them a thirst for souls, and the idea of Maryknoll.

Last, but not least, we salute with prayerful gratitude the American people—families and individuals of all social levels—who continue to make our work possible. It has been the nickels, dimes and dollars of our wonderful American laity that have built Maryknoll, supported its mis-

*"The missionary spirit and the Catholic  
spirit are one and the same thing."*

PIUS XII

sioners and seminarians. For many who have helped down through the years it has meant sacrifice. Recently a woman wrote us, saying that she was down to her last five dollars. She explained, however, that if she would go without a meal each day she could send in a dollar which would help support a missioner for one day a month. There are many instances of sacrifice similar to this, too numerous to mention. Men, women, and children from all walks of life are participating in sacrifices that make Maryknoll an integral part of American life.

The strength that generates Maryknoll's mission endeavor originates from the Catholics of America. Without the thousands of subscribers to MARYKNOLL magazine, little would be known of the missioners and their work, vocations would be considerably less numerous, financial and spiritual assistance would not exist. If we couldn't depend upon our many good friends to answer our appeals, it would mean the difference between bringing Christ to people who never heard of Him or just letting them live their lives in ignorance of the Church.

Every missioner embraces his impoverished people willingly, happily and eagerly. But he can remain with them only as long as the mainstream of support keeps flowing from "the folks back home." Every morsel of food, every article of clothing, every dose of medicine that is distributed

by a missioner—in a word, every phase of mission work—is the result of someone's sacrifices.

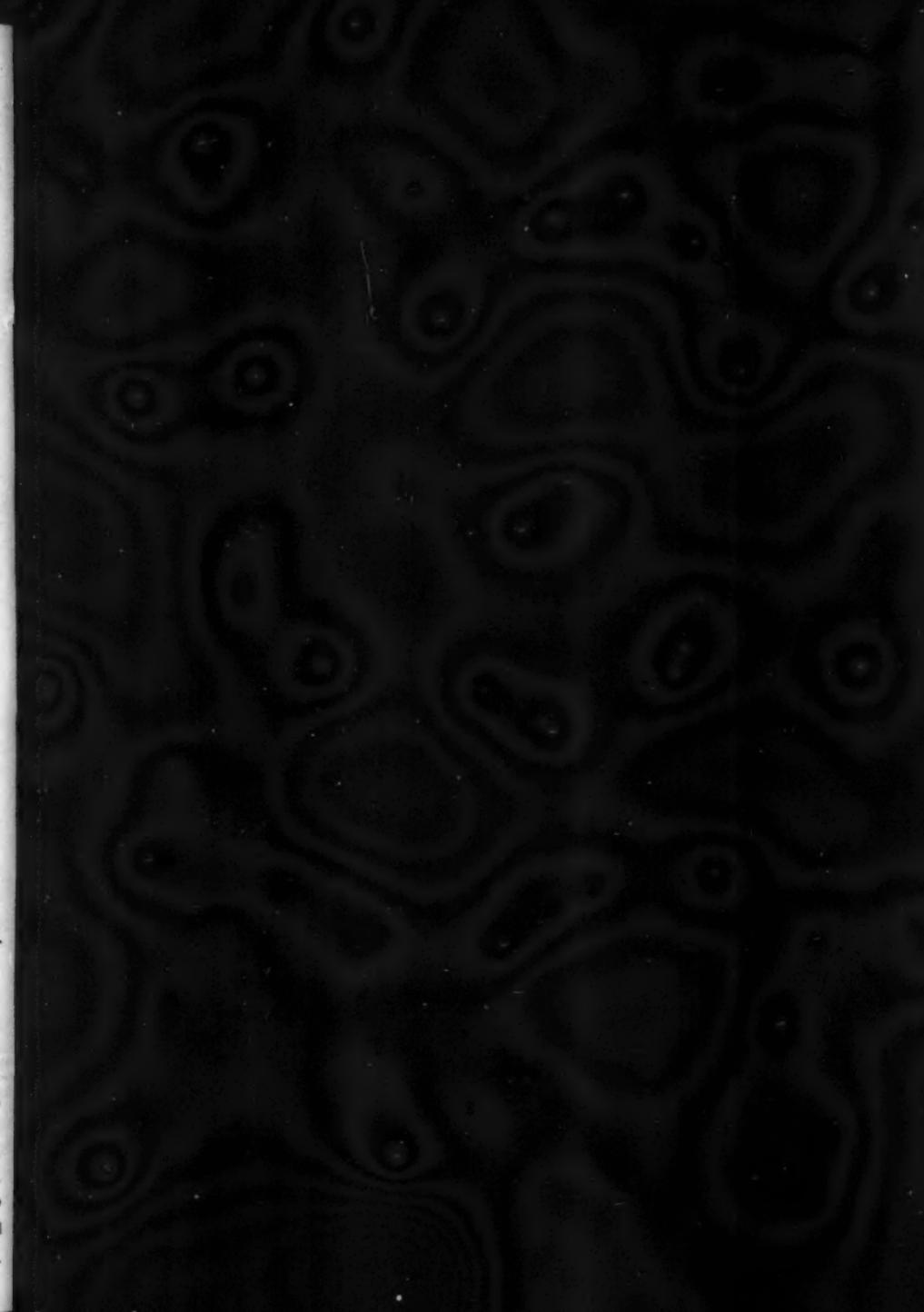
As our friends multiply, so shall the harvest of souls for Christ grow richer and more bountiful. The world needs more missioners; missioners need more friends. With God's help, both needs will be filled.

Our seminarians, preparing themselves for the great battle for souls that lies ahead of them, in our seminaries in New York, Pennsylvania, Missouri, Illinois, Massachusetts, and California; our priests and Brothers laboring in our missions in East Africa, the Philippines, Taiwan, Hong Kong, Japan, Korea, El Salvador, Guatemala, Mexico, Chile, Peru, Bolivia, Hawaii; all Maryknollers, no matter where they are—offer a common prayer of thanksgiving each day for you, generous Americans.

They pray: "Vouchsafe, O Lord, to bestow upon all those who do us good for Your name's sake Your choicest blessings!"

Also, each Maryknoll priest offers his Friday Mass for the intentions of the Society's friends and benefactors, as a matter of policy.

The birth of our Society issued a challenge, and the response of Americans to this challenge was, and continues to be, remarkable. Bishops and priests, Brothers and Sisters, men and women of the laity—all have surrounded Maryknoll with a warmth that is genuine, a friendship that is sincere. We thank you! ■■





*The voices of mankind will continue to call...  
Will Americans hear the voices and respond?*

## THE NEXT FIFTY YEARS

AMERICAN Catholicism has passed through five decades of considerable stress, five decades when the familiar foundations of our national life have been challenged by new and unprecedented forces.

Looking toward the future, we Catholics see ourselves as both a product of, and a catalyst within, the next fifty years, except for one disquieting factor: we do not feel that we can take the future, as we took much of the past, for granted.

Our disquiet is intensified by the great revolutionary forces, political and scientific, sweeping both hemispheres—so suddenly, and in many instances so irrevocably, that at times we are tempted to shut our eyes in the desperate hope that what is actually occurring is not really occurring in the world at all.

But this is hardly the posture a mature Christian generation may assume and still claim allegiance to Christ and His Church.

For what is history but a continual invitation from God to man, to *grow by rising* to new challenges?

Maryknoll believes that American Catholics know wherein these new challenges lie. We foresee that during the thirty-nine remaining years of this century, and into the next, American Catholics will assume their international responsibilities with the burning conviction that their Catholicism is not true Catholicism unless it reaches out to all mankind.

We believe that all peoples of all nations will be accorded equal human dignity, equal freedom, and equal opportunity, not because they demand them but because they

have a God-given right to them. Thus, the burden of poverty, hunger, disease, and illiteracy, which we will strive to remove from the backs of our brothers, will be lifted not out of vested interest; not out of pity; not even out of charity; but from a deep and abiding sense of international justice.

To regard Maryknoll's world-wide effort as mere philanthropy or naturalistic humanism, is a serious distortion. Our missionaries, possessed of the same spiritual thirst as Paul, Boniface, Patrick, Xavier, Jogues, go forth to give glory to God by saving the immortal souls of mortal men. This is our primary mission. All else, however necessary, however commendable, is secondary.

Consequently Maryknoll is confident that American Catholics will continue to preach the Faith to emerging peoples by sending missionaries to their shores—to erect thousands of churches, schools, hospitals, orphanages, seminaries; to form a vigorous Catholic laity, devout and apostolic; to establish a clergy and a hierarchy, indigenous and eventually

independent, in every land.

Maryknoll missionaries, under the directives of the Holy See, will work during the next fifty years to eliminate factors of hatred and discord, elements of division, everything that is opposed to love and justice between men. But this is a responsibility imposed upon all Catholics. The *true Christian* cannot escape his obligation to cooperate in the transformation of the world.

The revolution that Christ proclaims—to go into the entire world, preaching and baptizing all nations—is not a revolution of violence, hatred, or destruction. His is a revolution of new men with a new conception of life, a revolution aimed at establishing—not the age of science, of space, of democracy—but the age of human rights, according to the Gospels and the natural law.

Why revolution? Because from this, the year 1961, through the year 2011, voices will continue to call to us, clearly and distinctly: the myriad voices of Africa, Asia, Latin America, the voices of all men, of our brothers and sisters, the human race. ■■





GIFTS • ANNUITIES •  
NIALS • BENEFACATORS

# your generosity is our strength

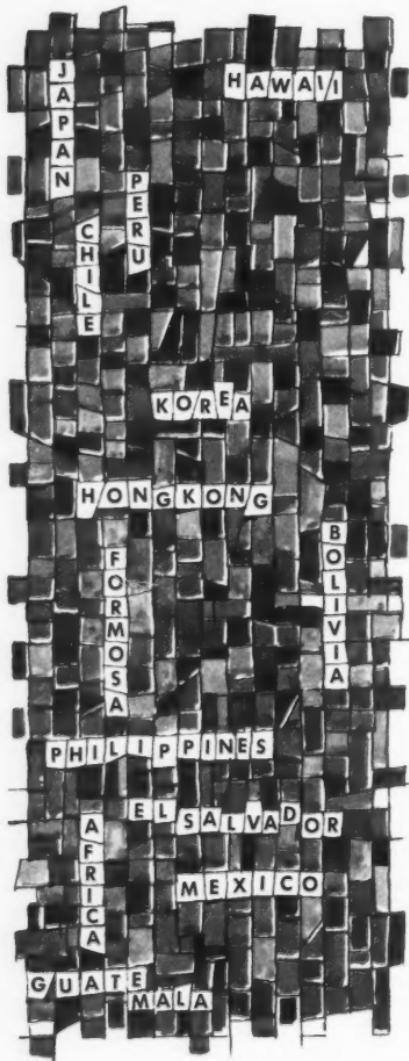
SPONSORS • MEMORIALS

BURSES

*During the next fifty years, our  
harvest will depend upon your  
response to the voices of mankind.*

Write:

**MARYKNOLL FATHERS**  
Maryknoll, New York



to those  
who love  
GOD  
all things  
work to-  
gether  
for GOOD

60

S